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VING

ONERS,

STREET. [Pr

MAY X

Last Quarter	20
New Moon	9
First Quarter	16
Full Moon	24

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MAY X

Last Quarter	20
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And the Word
MANUSCRIPT
OF THE BIBLE
doctrine, for law and
Gospell, letter and spirit
Signe and thing signified
reduced to the first chapter
of *Leuiticks*

Wherewith (occasionally) be
plainely considered, and briefely
concluded, the most rayne
questions wherewith the chri-
stian churches be troubled.

By *H. C.*

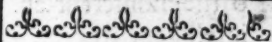
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Printed by *R. B.* for *Nathaniel*
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G. P. Johnston
28 Nov 1901

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REVERENDISS.
IN CHRISTO
PATRI, DN. RI-
CHARDO VACHA-
NO, S. THEOLO-
GIAE DOCTORI,
EPISC. LONDI-
NENSI, HVNC
QVALEM CVN-
QVE LIBRVM
DE SACRI-
FICIIS
Dt. Dtq;

HENOCH CLAPHAMVS.

To the indifferent and
intelligent Reader.



Not knowing (and
that not knowing
a greivous tētio)
whether God shall
give me to cōtinue, or necessa-
rily to Conuert my studies
another waie (for vnder this
or that colour, wee are not as
Drones to eate not laboring,
as the manner of some howse-
creepers is) & setting before
mine eies, what may for the
present be best fitted to the
churches good: without al res-
pect of persons I ha'dled th' in-
suing argument Of sacrifices
and finally concluded, for re-
moouing som scandalous be-
haviour towards me (for these

A reason
of this E=
pistle.

A 2

nyne

to the Reader.

nine years at least) to preface
my saide booke, with an Epistle
of such nature, as followeth.
Et sic ab origine pandā.

Aboute some 9.y. since, residing then at Amsterdam in
Netherland, in an Epistle,
prefixed to my Treatise of the
Sin against the Ho. Ghost. I
(for the effect) concluded as
followeth,

I. First that certaine beere
at home, labouring for Reformation in an overcariage of
wordes (as such and such per-
sōs, ordinations & admiris-
trations &c were Antichrist-
ian, badges of the beast,
&c) they thereby ministred
occasiō of Separatiō from our
Church: as Brown is said at
first to do, & many soules since
least otherwise (as they say)
they shoulde drinke of
the

This cer-
taine were
more then
now wold be
knowne: for
som are tur-
ned formeer
advantage:
bewraying
in corners,
they be mar-
tins disci-
ples, still.

The Epistle

the pure wine of Gods
wrath.

2. Secondly I there answered, that such Separists ministered occasiō of farther inquirie. As, if the Church, ministrie and sacraments, left behind in the English church be Antichristian, then how is it possible that Them. selues so separated, should either be possessed of true faith, or true baptisme: seeing An:ichrist teacheth, leadeth and sealeth to himselfe and the Devil his parent, & not to christ For say they, out of a bitter fountaine can issue no sweet water: & as the root is, such be the branches. Whereupon ensued that some such Separists did forthwith willingly and directly root up their former faith touching Christ, as
also,

to the Reader.

also, puffed of the former Baptisme: one first baptising himselfe, and then hee baptising others (as Abraham first circumcised himselfe and then others) so sinning I feare the fearefull sin against the Holy Ghost. Only, one thing may be a lette to their committing of that sin, if so happily, the spirituall sight and lense supposed to haue been in them, were neuer indeed, so deeply seiled in them.

That Epistle comming ouer to London, ô what a storme the Diuell there raised for smiting the corners of silly Iobs house? And my selfe comming ouer about a yeare after, how did a sort of supposed reformists flie vpon my credit couched in my Bookes and Sermons, as the Shabeans and

Chalde-

The Epistle

Chaldeans ceazed on Iobes substance, charging diuers their disciples, to fly all consultation with Clapham or his writings, euē as they shold flie poison. The case so standing, I sent them word by some of their bearers, that if they would denie, they had denied of Anichristianity as I had charged them afore; or that granting they had so taughte, they would yet denie that separation frō our Church could necessarily be inferred therefrom; that then I would be ready to cleare the one and the other, either by word or writinge, as they shoulde thinke beste. Sed fūdis auribus, what they had done, they had done: & I was not a man to bee talked withall. And so
for

to the Reader.

forwards they went in their
euill, & by coloured craftines
drew many simple harted peo-
ple after them, in a blind kind
of schisme. And this not only
within the City, but also a-
broad they practised, to the
abusing of many. Had they
had the power of our Bishops,
doubtlesse they would haue im-
prisoned me, and had they had
the power of our Prince, with-
out all question, they would,
haue slaine mee. They can
speake against the power they
haue not, but had they that
they would, it would be greater
then that which others with
vs haue, euen a power for
trawpeling Kinges, crownes
and scepters vnder their
feet, little or nothing differing

The Epistle

from Papall supremacy. Hee that knowes not that, is very fillly acquainted with the too true stories of our times, and the positive doctrines of principall leaders in that kind. But to proceed.

While thus they labored to make men hate mee and my labors, I toiled in my ministry, where soeuer the dore of utterance was opened vnto me, and God mercifully gaue vnto me the holy likings of many. Yea, some of these, that had bene charged not to heare me, did (God beeing mercifull vnto them) repaire to my Sermons, concluding vwith themselves to walke by the Apostles rule, name'y, to try all things, and then keepe that is good. In fine, they perceaued how they had bene hood-winked.

to the Reader.

winked, and bursting out of
the snare wherewith they
had been tangled, they came
unto mee readily, and con-
fessed theyr faultie hearti-
lie.

The worke so proceedinge
on both sides, let me by the
way tell the gentle reader, how
a welwiller of mine, deale
with a foe of mine, for causing
him against the purpose of his
heart, to iustify mee and my
labours. And thus it was.
My Tables of household
Gouvernement, being here
newly come forth, a Chi-
urgian (my friend) getteth
them, and vppon my name,
hee procureth the name of a
certaine Preacher to be clean-
lye pasted, to whome many
glued themselves, as if the
faith should bee held in re-
spect

son yet in
the ministry
as Fa'coners
do lead the
people hood
winked they
know not
whither:
looking for
their day, as
the Papistes
for theyr
day: hauing
one speech
in publike
& another
in private.

A pretty iest,
in the
shame of
partiall spi-
rits.

The Epistle

spect of persons . These
Tables, my friend brought to
a certaine Sectarie, desiring
his iudgemente vpon these
Tables. The Sectary espying
the Preachers name belowe,
doth take them (for had hee
seene my name, hee would
not haue looked vpon them)
and then he falls on reading
Anon, he burstes out into such
patheticall speeches : Ey
marry sir, this is indeede to
the purpose : O hee is a rare
man &c: My friend ha-
uing gotten what he expected,
did there vpon pull the pai-
sted name off, and pointed
him to the Authour thereof,
Heneoch Clapham. The Sec-
tarie seeing that, O how blank
hee was, hee stood as one
looking on Medulaes head,
and

to the Reader.

and so my friende left him.
A piteous thing, that hearers
shall affect men rather then
matter, praising and dispraying
they know not what. But
had they beene taught better,
then would they (happilie)
hane learned better.

For an ordinarye thing it is,
with that people and the Separistes
to proclayme all
Dunses, No-scholars, &c:
that differ from them; but
beeing one with them, then
they bee verye learned, and
what not? But againe to my
former discourse.

Some few scholars aboute
the Cittie, having so proclay-
med mee an aduersarye to
theyr laicall discipline (not
one yeto the banding of Citi-
zens against mee, but also
of

The Epistle.

of others in the Country) haue they not since been opposite to themselves? Then mark: They being of the nōber that petitionated to the King for Reformation (not to speake of some then reconciled to the Bishops, at least outwardly) I beseech you, what doe they speak of their Lay-Elders (for wee all graunt Elders) what speake they of their Lay-deacōs for wee all graunt Deacons) what say they of their Lay discipline (for we all graunt discipline) what say they to the King of these matters, wherewith they had intoxicate the heads and harts of their hearers? They speak not a word, not so much as God saue it. They onely couet some other by-things, and then all is well inough, the former Anti-christi-

to the Reader.

christianitie shall be all true
(or at least, tollerable) chri-
stianity.

But methinks I heare some
say, that howbeit they desired
not of the King an intertain-
ment of the former discipline:
yet they neuer the lessewer of
the same opinion still, but
propounded it not, for that
the King seemed aduerse un-
to it. I answer, it is untrue,
for many of them had chan-
ged their opinion. Insomuch
as amongst them the case so
stood: some few did faintly hold
that the gouerning Elders (as
afore) were but lay-people,
inore in office and anone out;
as bee church-wardens and
Syde-men. Some other again
did rather beliene, that all
church-elders and presbiters
oughte to bee apte to teache
and

Three son-
dry Sects
vnder one
Generall
head of re-
formation.

The Epistle

and so to continue assistants
to the pastor. A thirde sorte
with *Maister. I. B. held and*
(still holde, that the gouern-
mente of the Church
by Bishoppes (as with vs
in England) or by ruling
Elders (as in other Chur-
ches of God) that neither
of them was prescribed by
the Apostles of Christe, nei-
ther of them repugnant
to the worde of God;
but maye well and profit-
table be vsed, if more fault
be not in their persons, then
in the callinges them-
selues.

*Being so diuided into
three heade of opinion,
touching the very Per-
sons that shoulde exer-
cise discipline, they could*
not

to the Reader.

not in one petitiō beg al three
nor could the king grauntee
more then one, and therefore
no one sort propounded. But if
the diuision be so manifold a-
bout the very persons that
should gouerne the Church,
I beseech you, what aboun-
dance of difference would bee
found amongst them touching
the matter of discipline it self,
in such and such cases for pro-
ceeding? these that haue con-
uersed with the Separistes
and their proceedings, can
best declare that their
head-lesse petition beeinge
gainesaide, and so their
affections stirred up, One
saith, hee sees no: But
the Brownist did well so to
separate, as I spoke before.
Some

The Epistle

Some others againe say, they
do not see, that it is good to
separate so, that is, to departe
us from a false church: but to
separate as from a Church
neere wounded to death and
very infectious, they thinke it
good and hye-time so to do, as
some before them did, whome
I willinglie leaue namelesse.
A thirde sorte acknowledge,
that they see not either of
the saide Separations to be
good, and therefore will await
the Lordes pleasure, mour-
ning in the very midst of
Zion. There bee so three
heades, one sounding a Re-
treat, the other Taras-
x tara to the battails: and
of these two to the bat-
tyle, the one side proclaiming
an absolute defiance, as a-
gainst a false Church, wherein
not

to the Reader.

not any one is a true visible Christian; the other houlding that proclamation to be false: saying, howsoener it is not good to come nere unto Iob, being so vlcereus, yet a liuing soule he is, and may be so restored, as in time we may draw neerer unto him, meaning the church. So, amongst themselves they bee diuided. And if the trumpet (saith the Apostle) do giue an vncertaine sounde, who shall prepare himselfe vnto the battaile? No body. Martin. mar must first better direct his people: Formoste absurde it were, to march after a Champion eyelesse & handlesse. if the blind leade the blinde, both must tumble into the ditehe: that is, into the state of damnation.

Gentle.

The Epistle

Gentle Reader, consider of it soberly, and the Lorde giue thee vnderstanding in all things. Looke how I taxed them at first, they haue made it good at the last. But how many of them haue the grace to laie downe their enmitie towards me, to confesse their euill, and accordingly to make satisfaction: well, if I haue spoken euill, beare witnesse of the euill, but if it be but truth, why still doe they smite mee? The truth is greate and will conquer, and better for them to be subdued vnto it, then subdued of it. As for their followers, let them beware they followe them not in euill, how soeuer it be their duty to reuerence their good. Be followers of all, as they be followers of Christ, but not further.

to the Reader.

ther.

That many thinges amongst vs neede amendment, who knowes not, and what honest hearte laments not? And that it is the duetye of euery soule, so farre as calling and meanes extend, to labour such amendements, euerye discret person graunteth.

But if the lawes of our Land bee truely considered, euills bee rather Personall, then Legall, and the abuse in persons, must not condemne the lawfull vse of things.

Let vs strine in mutuell exhortations daiele, while it is called to day, but (as the Apostie commaundeth) Let all our thinges bee done in loue : for without loue, all
our

The Epistle

our talke of faith, hope, knowledge, will bee but as the noise of a tinckling Cimbball, a noyse, no voice: and that will neuer (or seldome) bringe any edification to the hearers.

And thus gentle reader, hoping that by other mens harms God will giue thee to beware. as also the heart of entertaining good counsaile, how base, poore, or otherwise soener the counsellor bee, I leaue thee to the sequell of diuine Sacrifice, which the Lorde make blessed vnto thee. In receiuing good by it, giue to GOD the praise, and for mee to god thy prayers, speciallie, that it would please GOD, to giue som timely issue out of my present tentation.

And

to the Reader.

And so heartilie farewell,
this seauenteenth of No-
uember, the memoriall daye
of our late blessed Soueraign,
good *Queene* Elizabeth:
whose name be euer honoured
in the Catalogue of chri-
stian Princes.

Thine in the Lord,
He. Cl.



The Argument.

From Tabernacle,
doth *Iehonah* speake
To *Moses*, and
he speakes to *Israel*.
And for that *Moral*
*ius*tice was too weake,
He vnto them
doth preach the *Euāgell*,
Of *Christ* in Types,
he better things doth tel
In Beasts, birds, bread
& drink-oblatiōs tēdred,
Is *Iesus Christ*
& al his merits rendred.



A

Reduction of the Lawe
and Gospell, Letter and spi-
rit, Shadow and substance
vnto Leuiticus,
I. Chapter.

Heauenly father, which openest to
them that knocke, and reuealest my-
steries of thy kingdome vnto Babes,
vouchsafe to remove all cloudes of ig-
norance from my min: that so the
shine of thy countenance comming
more clearly vpon me, I may discouer
faithfully, the sauing sence of thy word:
and this for the sake of Iesus Christ
our Sauour, Amen.

1. **AND** the (a) Lorde
cried vnto Moses &
spake vnto him, out
of the Tabernacle
of the Congregation, saying:

2. Speake to the sons of Is-
raell, and thou shalt saye vnto
them: If any (b) Man of you shall

B

offe

Lebrue ob-
seruations.

(a) Iehovah.

(b) Adam.

(a)Korban. I offer an (a) *oblation* to the (b) lord
 (b)Iehouah. you shall offer you: (c) *oblation* of
 (c)Korban. cattle [as] of the hearde and the
 flock.

(d) Grólah. 3. If the (d) *Burnt offering* be his
 (e)Tamim. oblation of the heard, hee shall
 offer a male thats (e) *perfect*, pre-
 senting it at the dore of the Ta-
 bernacle of Conuention; (even)
 of his owne will shall he offer it,
 before the face of Iehouah.

4. And he shall put his hand
 vpon the head of the Burnt offer-
 ring, and it shall be accepted for
 his attonement.

(f)Hebr. The (f) *bullock*
 son of the the face of Iehouah, and
 Beef. the Sons of *Aaron* (the priestes)
 shall offer the blood, and shall
 sprinkle the blood vpo the Altar
 round about, that is by the dore
 of the Tabernacle of conuention.

6. And he shall flay the burnt
 offering, and shall cut it into his
 peeces.

7. And the Sons of *Aaron* the
 priest, shall put fire on the altar,
 & lay the wood in order vpo the
 fire

ire on the altar.

9. But the inwards thereof and the legs thereof, he shall wash in water, & the priest shall burn all upon the altar, it being a (a) burnt offering, a (b) savour of rest vnto Iehouah.

(a) Gnólah sheh.

(b) Reiaeh nicóach.

10. But if his oblation for the burnt offering bee of the flocke (as of sheepe or of Goates) hee shall offer a male that is perfect.

11. And he shall kill it at the (c) high of the Altar vpon the north, before the face of Iehouah: and the sons of Aron (the priests) shall sprinkle the blood thereof, vpon the altar round about.

(c) Ièrèk.

12. And he shall cut it into his peeces: the head and the fat, the Priest shall lay in order, vpon the wood, that is vpon the fire on the Altar.

13. As for the inwards & the legs he shall wash the in water, & the priest shall offer the whole, and burne it on the altar, it being an (d) offering made by fire, an odor of rest vnto Iehouah.

(d) Gnólah sheh.

(a) *Hebr.* The
sons of the
pigeon.

(b) *Hebr.*

(c) The fea-
thers about
the mawe.

14. But if his oblation bee an offering to Iehouah of the fowls, then he shall offer of Turtles or of (a) young pigeons.

15. And the priest shall offer it at the Altar, and wring the neck of it asunder, and burne it on the Altar; and the blood thereof shall be squeezed vpon the (b) wall of the altar.

16. And hee shall plucke out his mawe with (c) his feathers, and shall cast it besides the Altar, on the east part in the place of the ashes.

17. And he shall cleaue it with his wings, but not diuide it asunder; and the priest shall burne it on the altar, vpon the wood that is on the fire, it beeing a fierie oblation, an odour of Rest vnto Iehouah.



¶ A shorte Poeme,
seruing for an introduc-
tion to the Text.

THE Lorde having
set the Angelicall
sprites out of his
hand, Tobh. good, sayre ami-
able, behold a certaine num-
ber of them^a forsooke their
place, and so becomming ad-
uerse to God, they waited o-
portunity of vexing GOD in
his creature, coneting that
the heauenly places they had
lost, might neuer of others be
supplied. Mankind no sooner
created and beautifuly seated
but

Jud: 6.

but loe, Satan that sleeps not,
 aggressed woman first peruer-
 ting her at the time of eating,
 & the hauing virtual posses-
 sion of her (as before of the beast) he
 moues her to sollicitē mā, as be-
 fore he moued the beast to soli-
 cit womā: he by womā, so came
 to sinne, as since by the serpent,
 thereupon soon after God ex-
 pulsed them Paradise, the sa-
 crament all signe of beaueus-
 blisse aboue. But as the Lora
 first cloathed them in Beastes
 skins, so doubtlesse he informed
 them forthwith (vpon the bles-
 sed seede promised) of laws for
 sacrificing the flesh of beasts &
 birds, so well as of a meate of-
 fring to concur therewithall; by
 which ceremonies they might
 more familiarly be led (as by
 the hand) vnto the promised
 seed, Christ Iesus. A-

Gen. 3. 15.
 &c.

Adam living in this faith, hee
 comended the same to his sons;
 for no sooner we hear of them,
 but we hear they did sacrifice;
 Abel of his flock, Caine of his
 ground fruits. Abel slaine, the
 verity of sacrifice was renewed
 in Sheth, whom god put in the
 place of Abel. Seth begot En-
 noch, and he begot Kenan. Ke-
 nan begot Mahalaleel, & hee
 Jared. Jared begot Henoch (the
 7th frō Adam) he begot Mathu-
 selah, Mathusela Lamech, &
 he Noah. By these to the flood,
 and by Noah the sacrifice of
 faith was maintained. Noah at
 the y^e. end, coming out of the ark
 (world aged 1657) sacrific-
 eth a sweet savor to the lord.
 his son Shem doth specially de-
 rive the care of continuing
 the holy ceremony, dying but
 about 25 years before Abram

Shem lived
 600 years

To this Abram, the Lord renewed the promise, telling him more particularly, that that Seede (not seedes as speaking of many) should be deriued from his lyne. This holy father continued the ceremony of faith; as also, vpon a peculiar commandement, offereth Beastes, and birds vndiuided, in Gen. 15. whereupon he is told, that his seed should be a stranger and afflicted, 400. yeares, and that in land not theirs, that is, as the auncient Rabanus Maurus (from Eusebius) wel noteth, not onely in Egypte, but also in the first unpurged Canaan. The first open persecution of his seede, begonn in the halfe Egyptian Ismael, flowing at the promise in Isaac, what time Isaac was wayned

Rabanus in
his 2. b. 2. c. h.
on Exodus,
will teache
Neophytes
to number
the times
better.

ned. Abraham begat Isaac,
 Isaac Jacob; Jacob the twelve
 patriarches, whereof came the
 twelve tribes termed Israel,
 which went down into Egypt
 for 215. yeares, not for 430, as
 the former ancient wil teache
 Neophyts, from the fathers
 age, thus : Abraham at his
 hundred yeare, had Isaac,
 (then the affliction begon by
 one of Chams kytes) Isaac li-
 ved 180 yeares, and then was
 gathered to his fathers. Ten
 years after, Iacob went down
 into Egypt with his 70 souls
 he being then aged 130. Put
 Isaacs 180 vnto the ten years
 after before the descensio into
 Egypt, and the sum will prone
 ust 190. Adde vnto this 190,
 the sum of years before Isacs
 birth vnto the promise given

to

to his father Abraham (which was in his 75. yeare) & their wil be 25 years: for the addition (namely, from Abrahams 75 unto his 100 yeere) and so the particulars from Abrahams peregrination unto Israels descension, wil be 25 years and 190 years, the whole sum 215 years. In Egipte so they were but 215 moe: the whole 430. according to that in Exod. 12. 40. where from the first peregrination made by their grandfather out of Ur of Chaldie unto that going out of his seede from Egypt with Moses, be nombred 430 years. The same number, from the Gospel preached to Abram unto the giuing of the two tabled lawe at mounte Sinai in the wilderness, is pressed of the

the apostle, when to the Galatians he saith thus; The law which was 430 yeeres after the Gospell was preached to Abram, cannot disanull that couenant, that was confirmed before of GOD in respecte of Christ, that it shoulde make the promise of none effect.

Thus from the worlds beginning (Adam hauing sinned) vnto the giift of the Law (morall, iudiciall, ceremoni- all) at Sinai or Horeb (euen, som 2513 yeeres) was the promised seed set out under ceremoni- all shadowes, & not now first giuen at the mount to the sons of Leni.



A
DISCOVRSE VPON
Leuiticus. I.

Section. I.



HIS booke is
tearined of the
christia church
LEVITICVS,

for that it intreateth of
the publique Leitourgy,
or common form of ser-
uice, which the Lorde

im=

Leuiticus,
What it in-
tendeth,

imposed vpon the tribe
of *Leui*, one of the twelue
families deriued from
old Iacob or Israel, wher-
upon also, these ceremo-
nies are ordinarilye ter-
med *Leuiticall ceremo-
nies*.

The booke (in the ori-
ginall) beginneth thus:
*Vaikrá el Móshe, vaieda-
bar Iehouah &c.* word for
word thus, *And he cryed
vnto Moses (euen) the
lord, spake &c.* where the
first letter *V* in proprietic
signifieth **AND**, howso-
euer somtimes it *couples*
not, but *explaineth* some-
what afore spokē: which
letter

letter *V* (called *Vah*) did
even so begin *Exodus*, &
likewise beginneth the
following book of *Num-*
bers, knitting so the books
Genesis, *Exodus*, *Leuiticus*
& *Numbers* together. As
for *Deuteronomy*, it is not
so coopled, for that it is
but a *repetition* of the
things of *Moses*. The coo
pling of the first fowre
books of *Moses* together,
doth so teach vs one &
the same faith, sealed by
god the father in his son:
as also, that the same *Le-*
ui discovered in *Genesis*,
& taught the forme of a
diuine house or taberna-
cle

cle in *Exodus* is the same
to whō the publick form
of worship is prescribed
in *Leuiticus*, & whose pa-
rioch-peple (with certain
their gēts) is counted in
Nomers. Som resēblāce
may be between these 4
books & the 4 *Euangel*.
Gen. begins with the word
whereby all was made,
S. Iohn with the same
word made flesh, for ef-
fecting a better creation
thē the natural. For how
soere *S. Iohns Euan.* is pla-
ced last of mā, yet of the
word incarnate, hee was
most highly beloued, &
writ of that word most
highly.

highlie. Exodus beginneth with the generation of Israel, that went down into Egipt, and *S. Mathew* beginneth with Iesus (which came of that generation according to the flesh) who also of his Israelitish parentes, was had into Egipt; till out of Egipt God called his son. The book of *Leuiticus* beginneth with sacrifice imposed on *Leui*, & *S. Luke* beginneth also with *Zacharie* a Leuite sacrificing, and informed touching *Him*, that was the end of that ceremoniall lawe. The
book

booke of Numbers be-
ginns with a Catalogue
of the Heades of Israell,
with their naturall gene-
ration: and the Gospell
according to S. Marke,
beginneth with the spi-
rituall Heades of the
Church, by whome was
continued the spirituall
Israel of God. As for
Deuteronomy, contay-
ning the feuerall Gests
of Israel, it may well bee
matched with the Acts
and Gests of the Apo-
stles, who with their spi-
rituall weapons didde
more, then al the natural
Israell could with theyr
carnal

carnall weapons & warfare. As for any doctrine in the olde Testament taught after the bookes of *Moses*, it was to haue his reference to, and his ground in *Moses*: & euen so, the doctrine, ensuing the former writings, of the 4 Euangelists, was in nothing thereto, to bee contradictorie. This booke of *Leuiticus* diuideth it selfe into ceremoniall *Persons*, and ceremoniall *things*.

Section



Section. 2.

THe ceremoniall
Persons are of 2.
sorts, the first is
God himselfe, the second
is the people of God: the
terme Ceremoniall I
giue as an Attribute vn-
to God, for that he ma-
nifests himselfe vnto his
people, no otherwise
then by ceremony or sa-
cramentall signes. Such
Ceremonyes or signes
of his presence, as
were

Ceremonial
persons.

were the fiery pillar and
clowd in the wildernes:
And such was the exter.
nall sound of the word,
in the eares of *Adam* and
all the anciēt patriarchs,
as also to vs at this day,
But here in this booke of
Leuiticus he plentifully
declares his might, iu-
stice, mercy &c. vnder
types and ceromoniall
shadowes . And how
shold the creatur which
is finite, attaine to anie
knowledge of the crea-
tor in whome all is infi-
nite, sauing by his hum-
bling himselfe vnto vs
by some finite forms (for
so

so the Gentiles behoulding the visible creature came to som knowledge of the inuisible creator) and that argues also his exceeding loue towards vs, who will vouchsafe (as vnto *Moses*) a view of his back, when otherwise wee coulde not behold his face and liue.

The ceremoniall people be the twelue tribes of Israell; whereof one tribe is of the Lord assumed for the work of the ministry, & that is *Leui*: the other eleauen trybes are left to bee administered vnto, and they bee
the

Rom. 1.
Psal. 19. 1.

the trybes of *Iudah*, *Beniamin*, *Reuben*, *Simcon*, *Zebulun*, *Iffachar*, *Dan*, *Gad*, *Asher*, *Nephthali*, *Ioseph*; which one of *Ioseph*, is somtimes considered in the families of his two sons, *Ephraim* & *Manasse*.

Now for the ministering Tribe, *Leui*, euery familie thereof did not minister alike, for those that came of his Sonne *Kohath*, were deputed to the peculiar function of priesthood; but such as came of his other two sons, *Gershom* and *Merari* they were allotted vnto inferior

Nom. 3. & 4.
& 18.

inferior seruices, as appeareth largelye in the booke of Numbers: neither these that came of *Kohath*, were all alike interested in the priestlye function, for *Aaron* (and so the eldest after him, by ordinarie rule) were preferred in the office, as going before the rest, in daily alter-duty: as also onely appointed and allowed to enter into the thirde part (the most secret part) of the Tabernacle, called the *holy of holies*. All which (not to presse the misteries largely handled in my thirde and

and fourth parte of my laboures on *Salomons* songue) doth commend to the Church for euer, the *Equity*, first of *sufficiency*; secondly of *order* for publique administration of diuine duties.

Leuit. 21.
17, &c.

Sufficiency of these Leuites appeared, first in being free from all bodily vnsoundnesse and vnproportionability; seing filthy diseases and lacke of some member, would debarre them, though Leuites. This no doubt in *Figure* did signifie, that the Archprieste of our profession, shoulde bee
voide

voyde of blemish and
 lackes, for the integrall
 worke of our redemption.
 But yet not only this
 but that the subordinate
 of Christ should bee (as
Paule speaketh) *Kosmi-*
os, turned sometimes *Mo-*
dest; but in the nature &
 propriety of the word, it
 signifieth a seemlinesse,
 neatnesse, and all in pro-
 portion & good order;
 such as the frame of the
World is, set out of Gods
 hand: whereupon man is
 teamed in the good
 sense, *Micro-cosmos*, a
 little world. And consider
 anye of the prophets or
 C apostles,

1 Tim. 3. 2.
 The word
Kosmos is
 expounded.

Apostles, or Euangelists. called of God and christ Iesus, & it seemeth that the rule was sanctified by their example, seing wee neuer heare of any vnfeatured person, allotted vnto such superintēden- cy. The peoples weaknes (doubtles) was in such case tendered , for that they be ouerready to except and flout at any infirmitye in the minister. But yet, this beeing a let to the entrance (whereas necessity causeth not a dispensation from the common rule) it intendeth not a lawfull occasion

sion of remoouing any from the ministry, who since their entrāce haue accidentally mette with such wants, while they haue behaued theselues worthy their function.

Secondly, the sufficiency of these Leuits appeared by their fulnes of age, in that, first they might not enter into the seruice of the Tabernacle, vntill they were five and twenty yeares aged; nor secondlie, might the Kohathites attend the altar, vntill they were thirtie; nor were they to continue in that labour-

Nom. 4. 43.
compared
with chap.
8. 24 &c.

Cyprian. de
ieiun. & ten
et. Non
conuenit ar
nis impubi
bus se iere
in Ca hedra.

from seruice, after once
they were fifty, howsoe-
uer afterwards to be tru-
sted with things comit-
ted to their charge, con-
cerning the good of the
sanctuary. Their experi-
enced faithfulness, deser-
ued such trust: but their
weaker years, deserued a
freedom from killing the
sacrifices & other labo-
rious trauails. The equity
hereof continueth still
in the new testament; for
our sauiour came not to
breake, but to fulfil the
law: and accordingly for
example (for otherwise,
who doubts of his abili-
ty

ye at twelve yeares of age?) who entred not into the publique administration of ministry, vntill hee begon to bee about 30. Nor can the phrase of Presbyter or Elder intend lesse, which was a terme giuen to the Evangelical ministry, and not to *Lay aldermen*. I know that *Timothy* was a yong man, but not a young scholer (hauing bin trained vp in scriptures of a child) and in like case, I doubt not the Church now may dispence with the generall Canon. But for the common rule, it

it requireth sufficient age-
gednes, seing commonly
very few in few years at-
taine to sufficiency; else
the order of vniuersities
should be held supersti-
tious, where after the
study of Arts & tonges
so many years are requi-
red for attaining degrees
worthy the profession of
diuinity. For the other
point namely, of beeing
allowed to surcease such
trauaile at 50. I doubt
not of the lawfulness stil
(for who in their best
yeares are sufficient for
these things?) seeing or-
dinarilye about these
years

years, quick conceipt is
dulled, memory weak-
ned, and strength vttlerly
is lacking for preaching
in season and out of sea-
son, publicly and pri-
uately thorough euerye
householde . But while
they rest, som other must
take paines. The worke
of the Lord must not be
done negligently. Me
thinks I now doe heare
som Nouelists say, neuer
was sincere preacher of
this latter opinion. Yes
forsooth, not to alleadge
others, one whome you
cannot (or at leaste, will
not) except against, was
fo

so minded. Master *Greenham* leauing his pastoral cure at *Draiton* by Cambridge (as publick bruit went then amongst his welwillers) did alledge this lawe of 50. as a very sufficient cause of desisting his former laborious charge : howsoeuer hee afterwarde heere at *Londō*, imploied himself in dooing good as hee could. 3. The sufficiencie of these *Leuits* required that *their lipps should preserve knowledge*, that so the people might see the lawe from their mouth. And the apostle teacheth *Timothy* that

Malachi 2.
5. 6. &c.

that all such as desire ecclesiastick *superintendency*, they should be apt to teach no Neophyte, able to stop the mouth of gain, aiers, &c. for that without such qualification, there can be no true Bishop or Presbiter, that being the very life & essence of a Pastor or elder. The apostle requires sundry other particular vertues to the more commendable being of a Pastor, but not to his essentiall being (for then, where should we meete with one true Minister?) it being a perfect example for shaping forth a

C 5 minister,

Mat. 5. 48.

minister; euen as there is a perfecte example of a *common Christian*, wher-after hee is to contend, when as Christ saith, *Be perfect as your heauenly father is perfect.* And as it were grosse absurdity to conclude thus, *No one that is not perfect as God is perfect, can be held for a true Christian:* euen so absurd it is to say, *No one is a true Pastor or Presbyter, that is not absolutely qualified in all vertues as the Apostle requireth.* Tully defineth an Orator at such a pitch of perfection, as none could euer attayne to

to, & *Plato* draweth out
such a common wealth,
as none euer in this
worlde did or shall see:
was it *Tullies* meaninge
therefore to conclude
there was no true Ora-
tor to be found; or *Pla-
toes* meaning that there-
fore there was no true
respublique in the whole
world? *Ierom* conceiuing
better of the rule then
do a number of our fan-
tasticks, doeth therefore
call it *Speculum Sacerdotij*
the priests looking-glas,
to the end that daily loo-
king therein, they may
dolere ad deformitatem,
sorrow

Hieronym.
ad Oceanum

forrowe at the sight of
their deformity, and *gaude-
re ad pulchritudinem*,
reioyce at what was
beautifull in them. So
much for the ministers
sufficiency.

Touching Order or
degrees amongst the Le-
uites, it was briefly tou-
ched before, where one
was principall, as *Aaron*,
to whom in greatest ca-
ses recourse was to bee
had. Others again (as the
sons of *Aron*) were a feat
vnder the former, and in
the time of *Dauid* were
diuided for the publique
seruice into 24. rankes,
two

two in likelihood for a moneth. So there were severall orders for the Quier-men, & orders of subordination betweene the Levites that came of *Gershom* and *Merari*. Nor can it euer be prooued, that all of these Orders were giuen by immediate note from the Lord, but sundry of them deriued from the Maiestrates discretion, as were afterwarde also, some festiuall ordinaunces, and Synagogicall orders thorough the common wealth of Israel.

For the ministry of the
new

7. Lesson in
Salomons
Songue, part
2. See also
my abstract
of faith.

newe Testament, I haue
spoken at large vpon *Salomons*
songue, onely for
Order but thus much :
Som were Apostles, som
Prophets, som Euange-
listes, some Pastors and
doctors; seuerall degrees
for order sake, and yet all
preachers of one and the
same Gospell. The seuen
Churches of Asia to
whom *S. Iohn* writ, each
of them had one superi-
our teacher, tearmed by
the name Angel (in sense
one with the term Apo-
stle) which is in English
a *Messenger*, or one thats
sent, namely to preache
the

the Gospell. Can it easily be thought that there were no more in anye of them churches, to assiste the other in teaching? It possible cannot bee: the Churches in a! probabily, being of some large continuance, and the Churches being also city churches, not country Churches: and therefore of the Greeks called *Metropolitan* Churches: for in the chieft cities, the first churches were planted. Nay, to put it out of doubt, when the Apostle *Paul* sent from *Miletum* to Ephesus for the presbyters

Act. 10. 17.
&c.

byters of that Church,
loe there came diuerse,
that were Elders or ouer
seers in that Church, all
apt to teach, & therefore
all of them charged with
the same worke hee had
there vndergone. One of
these being particularly
charged by Saint *Iohn*, it
argueth he had a superi-
ority over the rest of the
ouerseers, so wel as ouer
the people; or else Saint
Iohn would haue direc-
ted his Epistle, not *to the*
angell, but *To the angels of*
the Church of Ephesus.
Worthilye therefore is
that *parity* of ministrye
hisled

hissed out of the church.
 And if King *David*
 might (out of his sancti-
 fied discretion) consti-
 tute severall Orders as
 before: yea, if *Mordecai*
 might ordaine a festiuall
 day for their deliuerance
 from *Hamans Pur*, and
Judas Machabeus a (a)
 longer festiuall, in me-
 moriall of the Temples
 clearing; what shold let,
 that Christian Princes
 out of their sacred dis-
 cretion, may not doe
 the like? If they lay a
 yoake vppon the peo-
 ple which they them-
 selues will not beare,
 therein

For the vn-
 derstanding
 hereof, read
Tremellius
 his note on
Iohn 10. 22

therein they shal sin. But for their *Right* in such cases, it is no waye lessened by the appearaunce of Christ, but rather enlarged: seing the former wer in their state of *non-age*: but these (so well as the whole Christian church) are by Christ Iesus, com to their *Ful-age* to the further ripening of their discretion. And thus I haue briefly cleared the harmonye abiding between the anciēt and new ministry.

For the second sort of Ceremoniall people, it was the eleuen Tribes of

of Israel afore spoken of, which figured out the whole of Gods people, that were to be gathered vnto Christ (the perfect *Preuailer with god*, figured by that one Israel or Iacob, whereof all the 12. tribes came) in respect whereof the apostle termeth all such, the *Israell of God*. And therefore the feuerall Cognisaunces and qualities attributed by Iacob and Moses vpon their propheticall deathbeds, doe liuely figure out, the diuersity of gifts and qualities in the new testametes church,

Galat. 6.
15, 16.

Church; *one and the same*
spirit working diuersly: not
to speake of discom-
mendable qualities ,
which were neuer worse
in the first, then be in the
last. But what the people
represented; the Taber-
nacle represented; and
therefore to that,

Section



Section. 3.



GOD vnto
this people,
sacramental=
ly spoke, by
Moses out of
the Tabernacle. The Ta=
bernacle and Temple,
how in the primarye
sense they represented
Christ the head of the
Church: and then in a se=
condarie sense, how they
represented the mystical
body of Christ, I haue
spoken and cleared suf=
fi=

Tabernacle,
a sacramen=
tall place.

sufficientlye in the fiftth
part of my labors vpon
Salmons songue, and the
eleuenth lection, thither
I refer the reader. Onelie
heere remember, that as
God dwelleth in Christ
somatically or bodily: so
he dwelleth in his mem-
bers, but virtually and by
qualification: in which
sense, and by reason of
their vnion with Christ,
they are said of S. Peter,
to partake *diuis quare* of
the diuine nature. No
maruaile then, if wee be
called Temples of the
Holyghost: as also of the
whole it be said, *Behoula*
the.

the Tabernacle of God with
men, and he will dwell with
them!

Reu. 22. 3.

1. The differencie of
stufte tending to the Ta-
bernacles buildinge, it
wel argued the differēce
of tongues, nations and
languages, whereof the
Church of Christe was
to consist. 2. The diuersi-
ty of vessells therein, did
well type forth, the sun-
dry qualifications, of
these seuerall Christians,
but all leading vnto one
and the same Christ.

3. The gifts hereto be-
ing volūtary, doth argue
not only, that god loues

a

a cheartful giuer, but also that there is no acceptation at Gods hand of any obediēce, that comes against the hair and constrainedly. 4. The hewing of the Temples stones, without and then bringing them to the place, & conioyning them without the noise once of an hammer (whereupon *Sa-
lomon* grouided that pro-
uerbe, *prepare thy worke
without, & make ready thy
things in the field, & after
build thine house*) it not
only teacheth, that God
by his word and spirite,
first hammereth euerie
soule

PROV. 24. 27.

but also
cepta=
and of
t coms
d con=
ewing
stones,
bring=
ace, &
with=
e of an
on Sa=
t pro=
worke
dy thy
after
it not
God
irite,
uerie
soule

soule of his apart, and
then brings them into a
glorious vnion with
peaceable affection (like
to the first Church at Ie=
rusalem, where all were
of one hart and minde)
but also, that euery chri=
stian (much more mini=
sters and maiestrates)
shold, ayming at a gene=
rall, first looke to their
particulars; & they once
fitted, it is a matter of
no stirre to vnite them
for the generall. Ora=
tors had that witte
for framing their Ora=
tions; but Diuines
D cten

often lacketh that care, for well composing bookes and sermons. And yet the Lord (imitated of the Carpenter) gaue that example in the worlds creation, that first one particular and then another should be hewed out of the confused Chaos or Lump; and then lastlie vnited in one, for effecting the vniuerse or generall called the world.

5. As for the decaye of Tabernacle & Temple, wherupon followed necessarily a repairing and mending thereof, it well importeth, not only eternall

ternall wants that are to be supplied of the more able; but also, such spirituall wants as will continually break out, wherein the infirme are to be supported of the stronger, and to be couered with Loue, as *Shem* and *Japhet* couered *Noah* with a mantle, whereby they gotte that blessing, which separating flowing *Chamistes*, partake not of. 6. The scattering of the tabernacles parts, and the consuming of the Temple by fire, carying the holy vessels into captiuity, they fitly de-

note. The churches scattering in the time of tempestes and fierye affliction, yea, the carrying of them away captiue by the strong hand of Antichrists army. 7. Lastly, the new erection of the Temple, it beeing made more excellēt (as *Haggai* foresawe) by ~~Christ~~ his bodily appearance therein: it well foreshadowed the happy return of the Church, from out all affliction: yea, out of the earths rubbish and ashes (after the long sleepe of all flesh) what time the *loy of al nations* shal make

*Hagg. 2. 4. 5.
6. 7. 8.*

hi

his second appearing
for our fulnesse of com-
fort and glory. So much
brieflye, of that ceremo-
niall house and persons.

Section.4.

THE ceremoniall
Persons conside-
red, and with the
Persons the place (it be-
ing one with the Persons
in representation) it now
resteth to speake of the
ceremoniall things con-
tained in this Booke;
which principallie bee
these.

*Ceremoniall
things.*

1. *Sacrifice.*
2. *Leues Maintenance.*
3. *Vncleanesses.*
4. *Mixtures.*
5. *Festivities.*

6. *Feares.* But because the matter of sacrifice is the maine thing I intend, for reducing thereto the Law and Gospell (that is, *works*, saying *Do*, and *Faith* saying *Beleeue it*) I therefore will superficially run ouer all the rest, and insist vpon Sacrifice in the last place.

*Leues main-
tenance.*

Leues maintenance was exceeding large, and larger then here I mean to

to presse. Only, as much
and more, then people
of our age woulde wil-
lingly heare applied. To
the inferior sorts of Le-
uits, the people offered
tenths, as also they a-
gain their tenth vnto the
priesthood: the equity is
euer the same : for not
onely the people recei-
uing spiritual things, are
bound therefore to ad-
minister of their tempo-
rals (yea, of all and the
best good thinges they
haue, *Galat 6:6*) but the
inferior ministry are in-
debted to the superiour,
as their Overseers in the
Lord,

Lord, and these that carry the mainest burden. Nor otherwise can that litigious place be understood in *Tim: 5: The Presbyter, that ruleth wel, are worthy double honour, specially* (hoi (a) copionies) *such as* *tyre themselves in his word and doctrine: for the scripture saith, thou shalt not muzzle the mouth of the Ox,* &c. Every Presbyter in the due exercise of his gifts deserved double honor (that is, as the Apostle expoundeth, double maintenance: namely in comparison of the *Diacons* afore spoken of,

(a) The word
signifie h a
being tyred
by traualle,
as our Sau-
our was in
Isa: 40, when
he sat down
on the well

of, if not also of the Deacons) but such of the prebbyters as tyred themselves in the work (as particularlye the Apostles did, who had vpon them a speciall care of the churches) they much more deserued large allowance. If the people bee bound so to honour the meaneſt miniſter, how much more should people & inferior miniſters, honor the greater? I know ſom wil here babble & ſay, that tenths were leuiticall & ended with *Leuit.* I anſwer, it is vntue to inſinuate that Tenths

D^s were

(a) Herodotus, v. i. telleth, how Cyrus hauing conquered *Croesus* & taken his city *Sardis*, he (by the aduise of *Croesus*) did te the the Tenth of all the spoile v. to *Iou*, before that any substance was caried out of the cities gates.

N

were onely and first peculiar to *Leui*; for tenths were giuen to the Priest *Melchisedech* when *Leui* was in the loynes of *Abraham*: Nor can it be imagined that the (a) ancient Heathen did so decimate to their Priestes, but for that they had the example thereof traditionally frō the beginning of Sacrifice. Secondly it followeth not, that because it was ceremoniall together with sacrifice, that therefore it must ceale with sacrifice, (no more then because the Tabernacle & Temple,
and

and ministers were ceremoniall, therefore all ecclesiastique houses & ministers are to be abolished) but rather this; looke what ceremoniall signification the Tenth might haue, that ceaseth with Christ: as the ceremoniall signification of the bullock, Sheep, goat, did: but not therefore the number of Ten, nor the vse of Beasts abolished: To vse them continueth, but not to vse them so.

Some learned and reuerend do conclude, that the Tenth is meerly morall, and so alwayes a duty:

duty, Of whome I desire
 leaue to interpose my o-
 pinion, and the reasons
 which howsoever not
 the same, yet it shall bee
 nothing behind that, for
 the good of the ministry
 It seemeth vnto me, that
 together with the burial
 of the Iewish ceremony
 and policy, there was a
 ceasement of decimati-
 ons: for the christiã chur-
 ches then established,
 wer often taught to cō-
 tribute vnto their mini-
 stry, but neuer to deci-
 mate; whereas the apostle
 so often handling the ar-
 gument, & by law a Pha-

Philip. 3. 5.

r se

rise it were very strange
he should omit the pres-
sing of that which shold
be moral: the number of
tenth, if not *moral* (and I
leauē that *Thesis* to bee
maintained of thē which
haue the strength I lack)
it then is to bee held *Iu-
dicial*; a number of main-
tenance iudiciallye held
fitting of the maiestrate,
for the minister. The pri-
mitiue churches at first
were so zealous & fer-
uent in deuotion, as they
sold all, & gaue vp all to
the ministers, leauing
the disposall thereof to
their discretions. But as
finest flowers soonest

(a) I know
 that som do
 in *Gen. 47.*
 22. turne it
Princes, not
Priests. But
 the word
Co'en signifi-
 ing properly
 & vsually a
Priest, I vn-
 derstand it so
 here: Once,
 for that it
 wa an orna-
 ment to the
 Heathens
 greatest prin-
 ces be-
 lieues. and
 they com-
 monly onely
 thereto ap-
 proued. Se-
 condly, for
 that Ioseph
 seemeth to
 haue spared
 these priests
 for no other
 respect, then
 bec use
 Pharaoh did
 first priui-
 ledge their
 portions.

vanish, so that deuotion
 soone cooled. And that
 may appeare in the Apo-
 stles much pressing the
 Churches, with the con-
 scionable care they
 ought to haue, of all due
 prouision for their mi-
 nistry, as hauing already
 lost their first loue in
 that matter, & if in that,
 then also their first loue
 was lost to the holy re-
 ligion. For neuer was
 religion loued, and the
 ministry neglected. (a)
 The Egyptian people wil
 witnes that, in the proui-
 sion was made for their
 priests, when all the peo-
 ple

ple generally were pinched and consumed of famine.

But me thinks I heare one say, I like it wel, that Tenth should be moral and so from God, rather then from the Prince. Dost thou so, then speak out plainly what may be thy reason. This, if moral then as the minister is to haue no lesse, seing God commaunds so much: so hee is to haue no more, seeing hee onelye commaunds the Tenth. And, I thought as much, Thou likest it not simply, but respectiuely, that is, in respect

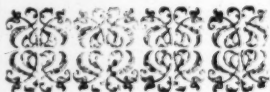
Leuit. 2. 3. 10
& ch. 10, 12.
&c.

respect of auantage. But
stay, it followeth not, be
cause God mediately or
immediatly cōmandeth
the tenth, therefore hee
commandeth no more.
For to *Leui* was com-
manded a tenth & other
things besides the tenth.
Not to presse the cities
they had &c. thou sha t
find, that of diuers things
offered vnto the Lord, a
good moiety came to the
priest, for the furnishing
of his table, as if the lord
could not be serued and
the minister vnprovided.
Nor hath the grace of
god appearing by christ,
taught

taught vs to lessen our
loue towardes his mini-
stry, but rather teacheth
vs to honour him in ho-
nouring them with do-
uble maintenance. But o
base age we liue in; men
seeke honour in disho-
noring the ministry, but
an honour that sticks to
their houses & mannors
accordingly; to the very
gnawing & consuming
of their names and hou-
ses, from the face of
the earth. Let them then
that serue at the Altar,
liue honourably by the
altar, and that I am sure
is morall.

So

so much briefly of *Lewies* maintenance. The other particulars I must handle more briefly, and so vnto Sacrifice.



Section. 5.

Vncleannesse
Nouation.
presb. de
Cibi. In a-
nimalib. mo-
res depin-
guntur hu-
mani, &
Actus & vo-
luntates.



Vncleannesse were of sundry sorts. For there were beastes & birds by Ceremony vncleane and so continued till the partition wall of ceremony was remooued;

ued; and then it was law-
 full to arise, kill, and eat,
 alimentally & phisically.
 S. Peter was taught in
Act. 10. that the Gentils
 were figured therby, and
 that therefore he should
 not now stand aloofe
 from them as of yore,
 for that the tyme was
 com, wherein God wold
 purifie their heartes by
 faith. Secondly, there
 was certain of mankind
 ceremonially pronoun-
 ced vncleane: Once in
 respect of the liuing, ha-
 uing issues menstrual or
 seminall flowing from
 them: hauing vnlawfull
 copu-

copulations, and contagious diseases vppon them: Againe, in respect of the dead, seeing the touching of the or their bones, was a ceremonial vncleannesse. All these importing such thoughts, words & works as make vs vncleane and noysom to our selues and others, specially vnto God, before whom we are called to walke in holinesse all the daies of our life.

Mixtures.

Mixtures ceremoni-
all were these, Garments
of *Linsy-woolsey*, the sowing
of ground with *miscellain*, the yoking of Ox
and

and *Asse* together. All these were forbidden ceremonially as actions abominable. And they denote to Christians, singlenes of heart, singlenes of word, & singlenesse of work: for as the Lord cā not brook the persō that hath *tebb velebb*, a hart & a hart; so neither cā it be that communion can be betwixt christ and *Belial*, righteousness & vnrighteousnes, light & darknes: therefore says the apostle. com out from amongst them and touche no vn-
clean thing. Touche the dead in sinne, and drawe with the vnsacrificeable.

2. Cor. 6.

Asse we doe, when by affection or action wee like and approoue theyr euill . From such touching and drawing wee are to withdrawe our selues, but not (as Fantastiques would haue it) by forsaking the Churches communion and fellowship in God. The apostle neuer taught the *Corinths* to seperate so, nor *Moses* before him . For as to ioyne with euery thing in the Churches members, requires no conning, so, to separate from all in the Church , any Asse can doe : but to trie all things

things, and keepe that is good, and then to main-
taine the good (so far as
one hath calling) through
good report and bad re-
port, plenty and pouerty,
life and death, *hoc opus,*
hic labor est, this requires
the spirit of discretion,
faith, loue and much pa-
tience. And onely the
children of wisdom
haue such grace: for wise-
dome is iustified, of her
children.

There bee also cere-
moniall *Festinities*, that
bring with them glorious
memorials of Gods sin-
gular Loue and care for
the

Festinities.

Philip. 4. 4.

Psa. 118. 24.

Vowes.

the good of his church:
 teaching all for such re-
 spects to do as the Apo-
 stle inioyneth when hee
 saith, *Reioyce in the Lord*
alway againe I say reioyce:
 and to conclude with
 the Psalmist thus, *This is*
the day the Lorde hath
made, let vs reioyce and be
glad in it. But of such
 feast daies I haue largely
 spoken in the third part
 of my labors vpon *Salomon's*
longue, where I
 speak of Chronological
 and arithmetical shad-
 dows.

For ceremoniall vowes,
 they be in respect of the
 matter,

matter, of two kinds; the one *animate* or breathing, as men & beasts: or *inanimate* & breathles, as houses, fieldes, and the like: the māner of which vowes and their redemption, is laid down in the last chapter of this book as the very conclusion of ceremonies. The mayne thing it intends, I doubt not is this: that whatsoeuer we vowe to the furtherance of Gods glory (it beeing in our power so to vowe, for else why should we suffer our lips to sinne?) it oughte to bee payde faithfullye

E

vnto

euit. 27.

vnto the Lord . for so
saith Salomon in Eccles. 5.
3. When thou hast vowed a
vowe vnto God, deferre not
to pay it, for he delighteth
not in fools: pay therefore as
thou hast vowed. 4. It is
better thou shouldest not vow,
then that thou shouldest vow
and not pay it, &c: and that
can *Ananias* and *Saphira*.
witnesse, who vowing
largely with their lips, &
paying niggardlye with
their hands, did so bring
vpon the, the swift iudge-
ment and heauy hand of
God. Many such *Ananias*
ses I haue heard of, who
sōtimes wroong by the
spirit

spirit of God to vowe a
guilt to the needy, and
that which is more, to
vowe in future times (as
David did, *Psal.* 119. 106)
the keeping of Gods righ-
teous iudgements, haue
afterwards withdrawne
from so doing, returning
in Gods iust iudgement
to their aunciente hard-
nes of heart and propa-
nity, making so their lat-
ter end worse then their
beginning.

Such things as were
ceremonially deuoted to
the Lord, they were pri-
zed of the Priest, & not
of the vower to bee had

E 2 againe.

again, without giuing
the price and a *first parte*
ouer, that so the Lord &
his church might be sure
of their owne with the
best. Many of yore haue
vowed smaller & greater
things to the furtherance
of Christs church & his
worship (this was their
Genus or generall scope,
howsoeuer there might
be failment in *specie*, in
some specialty) now haue
they taken the votes back
again, not satisfying the
church largelye therefore?
If they did, they had the
most right. But, *nefandū scelus, sacrilegium*
immane,

immane, they haue robd
the church of all they cā
finger, who neuer gaue
to the church so much as
a barly corn. The fathers
gaue, and the children
steale away; whereupon
cannot but follow, beg-
gerly ministers & a con-
temptuous religion, as
hauing no promises of
this world, wheras god-
linesse hath promise of
both. Let this sinne, re-
maine the great sinne of
England, fastned vppon
many of the Gentrye
fleecing, and vpon some
of the Ministers, sel-
linge theyre fleece,
for

for a lock of wool. Eate
on, and glut your selues
with the spoile of the
Lords Temple, quaffe in
the deuoted vessels as
did Babilons *Belazar*,
but in the end it will be
grauell in your mawes,
and without repentance
fling you and your hou-
ses out of the Lords ba-
lance. I speake not as
hauing lost any thing of
the Church, for I neuer
yet possessed peny of her
dowry; but espying plots
for the Churches tur-
uerfion, I cānot but wit-
neffe againſt their abho-
mination. So much cur-
ſe

foriwise of *Leuies* maintenance, ceremoniall vncleanneses, vnlawfull mixtures, holy festiuities and ceremoniall vowes. Now I com to my main purpose, *the Sacrifices.*



Section. 6.



Vndry Greeks and Latines of old, haue dealt vpon this argument; but not all with like successe; for what marvell

Sacrifice.

(a) Origen
was about
200 yeares
after Chr st
vbi male
nemo p
iust.

marueile if the latter
came a little neerer the
marke, whē they had first
the eies of their ancients
to see by, & then they
own for prying a little
deeper. But of all the an-
cients, (a) *Origen* deser-
ued best, in al much (for
any thing I see) al the rest
of them (euen vnto this
last age) did speake almost
nothing, which argued
not their candle to haue
receiued light from his.
O that hee had beene so
happy, in establishing
the *Letter*! In this last age
sundry haue aduentured
on *Leuiticus*, but in our
language

language almost none. And these that haue written (with far better success than the ancients) I wold I could add vnto the, but euen that which I see to be lacking. But it is far easier to espie a defect in a building, then to amend it. Why then shold I write? For these causes: first, for that the Leuiticall ceremony is in our language almost vnhandled, except in generall termes: 2, for that I hope to make s^o what I handle (euē the substāce of it) more plain then for rainers haue, who rather

writte for satisfaction of
scholers, the of the com-
mon people.

But in the very begin-
ning, I heartily lament
one lack in them, which
for any thing I see, must
remaine a lacke still for
me. Some haue diuided
and subdiuided, dichoto-
mizd and subdichoto-
mizd the kinds of sacri-
fice, labouring so to put
euery kind into his own
place. But alas, not once
able to say what the sa-
crifice in the 1. chapter
is, in respect of the *parti-*
cular and whereto it was
to be referred: nor when
for

tion of
the com-

begin-
lament
which
e, must
till for
diuided
dicho-
choto-
f sacri-
to put
s own
t once
the sa-
chapter
parti-
t was
when
for

for the time it was to be
administred, it so hath
come to passe, that igno-
rance of this, hath made
their diuision imperfect;
yea sometimes distinct
sacrifices by this sorte
haue been confounded.
The consideration wher-
of (I labouring of the
same disease) doth moue
me to passe by that strait
and to cast aboute for
more sea-roome.

The sacrifices all of
them, (a) bee either such
as bee offered vp *directly*
for expiation of sin; or se-
condly, *for testifying due,*
usuall thankfulness vnto
God

(1) In Hebr.
5.1 this dis-
tinction is
raised in
two words,
Doron and
Thusa, the
latter inten-
ing Zebach,
the other
mincha.

(a) Hebr. 9. 7.
11. 12. 13. 14.
&c. with
chap. 10.

(b) Meate
offerings.

God for fauours recei-
ued. Sacrifice for sin, I
terme all such as broght
with them effusion of
blood and sprinkling of
th: same; seeing all such
argued (as the apostle to
the Hebrewes largelye
presseth) the Messiahs (a)
blood which should bee
shed for the remission of
sin: and this sacrifice was
animate, consisting of
breathing creatures: the
second kind which testi-
fied thankfulness, were
vnbloody offrings, con-
sisting of creatures *ina-*
nimate, breathles & blud-
les. (b) Of this kind, were
flower,

flowr, oyle, frankinsence,
 salt, eares of corne. And
 in the offering vp of this
 kind, they thankfully ac=
 knowleged, that al came
 from God wherewithall
 they were sustayned. It
 was through the good=
 nes of god, that the staffe
 (or strength) of their
 bread was not brokē; yea
 that their dough was not
 cursed in the trough; &
 that which is more, that
 their bread was not bla=
 sted in the care, or spoi=
 led with mel dewe. By
 which breade also, they
 were ledde vnto him
 that is the bread of life.

But

Leuit. 26.
 Deut. 28.

But ô prophane times
we liue in ! Our people
haue long heard our Sa-
uiour say in *S. Johns* gos-
pell; Labour not for the
meate which perisheth,
but for the meate that
endureth vnto euerlast-
ing life, which the Son
of man shall giue vnto
you: but who looks after
this? who holds out the
hand and saith , Lord
giue vs euer of this
bread, feed vs with this
immortall meate? Nay,
how many whose bodies
are fed daily; with bodily
foode , doe lift vp their
heart and say , I thanke
thee

thee ô Lord for this bodily refection; how great is thy kindnesse to feede me thus at thy charges, who haue not deserued so much as the crums that fall from thy table: yea, which rather haue merited that euery crum should haue bin a curle, and euery draught of drink, a draught of thine indignation. Of old they did write in their Halls beyond their sidetables,

*We sit down to meat, & lets grace passe,
Sitt down like a Neat, & rises like an Asse*

But together with long side-tables, it seemeth grace is much gone. For
com-

commonly we now giue either a naked grace to God, without any grace to the poore: or else wee arise resolved to giue grace neither to god nor the poore. A wondrous thing, that God shoulde not smite the meate in our mouths (as he dealt with the Israelites) or rather, that he shoulde not smite the earth with a barraine womb (as sometime he smit the figtree) that so neuer more fruit might grow vpon it.

Mincha in
Leuit. 2.

This offering of the inanimate creature (called *Mincha*, a resemblance wherof

whereof is had in our sacramentall Supper) it passed through fire, arguing once, that the interest we haue in the creatures, did cost Christ Iesus the setting on, he fried for our benefit: as also, that wee must not thinke to eate our bread without all affliction & fiery triall(for heere wee must be made *S. Laureces* & bee cast into the fornace with the 3. yoong gentlemen of *Iudah*) only let vs labor that (as this meat cffring had in it oyl & salt so) we may be possessed with the oyl of gladnesse

which Christ had about
all his fellows, and so we
shall not bee destitute of
ioyfulnes in midst of all
fiery tryals. As also let
vs labour to haue salt in
our selues for the seaso-
ning of others by our
vncorrupted word and
workes, keeping our
hearts alwaies free from
the leauen of malitiou-
nes. So shall our praises
and thanksgiuings bee a
sweet savour vnto God
truely ioyous to our
selues, and edifying to o-
thers. So much briefely
of the Eucharistique ob-
lation; with which, the
wise

wife-hearted may Analogically compare the supper of our Lord.



Section.7.

HAuing spoken of the oblation of *Thanksgiving*, it followeth I speak of the oblation of *sin*. And where should I begin? *Ierome* touchinge the whole saith thus. *Every sacrifice in the book of Leviticus, yea every*

Sacrifice for
Sin.

Ieronymus,
ad *Paulinū*.

euery syllable, and the garments of Aaron and the who'e Leuiticall Order, (*spirant celestii sacramēta*) do breath forth sacraments, or mysteries. That hee saith of the whole, I may much more saye of this sorte of sacrifices, which in Christ & his mystical body be so deeply sealed as they squeaze out blud againe, and pierce and presse out the verye life of nature.

Hitherto I haue not set the ceremony on the rack (as hath been vsuall with too manye, straying the ceremonye to their

their wits, and not their
wits to the ceremony; &
I would such vupropor-
tionable and fantastique
straines were not at this
daye forced on plainer
(scriptures also) but I
waighed the ceremonye
by the plain, open waits
of the sanctuary, for cau-
sing the sence to fall out
fully & euidentlye to the
conscionable Reader of
the scriptures. It remai-
neth stil, that I keepe the
kings hy-way, & not for
satiffactiō of verball spi-
rits (*nam haud vnquā aliud
seculū tam verbisū*) I shold
abounde with manner
beyond

beyond matter; or take
vp the time with by res-
pectes of the animate
creatures (which out of
nature might bee many)
to the weakning and ob-
scuring of the mayn end
and purpose of the Holy
ghost, And so to the mat-
ter.

Heb. 9. 12.

All *Sin-sacrifice* (as a-
fore) did properly re-
quire blood (for *without*
blood no purgation) where-
upon it is probable, that
Cain offring an oblation
of the fruits of the earth
(termed in *Leuit. 2. min-*
cha) did proudly intend
a *Thanksgiving* without
humiliation

humiliation for sinne;
when as *Abe!* rather looked to his sin, and came to the Lord in humilitie for the purgation thereof, by the blud of a lamb. This beeing indeede the humility of the Publican in the Gospell (*Lord bee mercifull vnto me a sinner*) when the other was indeed of an elate and putt vp mind with the Pharisee, who despising the other said, *I thanke thee o God, I am not as this man, &c.* but hee went awaye therefore vniustified.

In the second of *Leuit.* there is a sacrifice tearmed

med *Zebach Sheláminim*:
 which worde *Sheláminim*
 signifying *pacifications*,
perfections, *heal:hs*, it so
 commeth to passe, that
 it is turned diuersly. But
 let it bee (as we haue it
 turned, and the worde
 primordially signifieth)
 a *peace offering*, it intēdeth
 an humiliation before
 GOD for obtayning of
 peace. And indeede, till
 wee bee sprinkled *in our*
hearts from an euill consci-
ence by the blud of christ
 apprehended by faith, it
 is impossible to haue
 peace with God. In the
 4. of *Leuit.* there is a sa-
 crifice

Heb. 10. 22.

crifice called *Chattáah*, and in the fift chap.
 on called *Ashám*; the first
 turned by some Latins.
Peccatum, the other *De-*
lictum; taking them with
 like differēce, as Augus-
 tine taketh the two La-
 tine words, when as hee
 saith, *Perchance Pecca-*
tum is the perpetration of e-
uill, but Delictum the de-
sersion of Good. But to vn-
 derstand the Hebrewē
 wordes so, I take it to
 bee more subtile then
 sure. And the rather
 because the wordes
Chattáah and *Ashám* are
 confounded in Chap. 4.

Augu. quæst.
 20 in Leuit.

F

and

and both vsed for the same. The sacrifice in the 4 chap, is diuided into 4. heads, either it is for the sin of the Priest, or of the *Congregation*, or of the *Ruler*, or of the common people. The Iewish hy=priest coulde sin (though he caried the *urim* and *Thummim* on his breast) and what is the Romish Hy=priest (whose brest is ordinarilye stuffed with all carnalitye) that hee shold not much more sin & stand in need of sacrifice. Israels congregatiō or church could sin, notwithstanding al the neer helps

helpes they had from
 God, and cannot the
 church now much more
 sinne? I would it did not.
 The Prince of the peo-
 ple then stood need of a
 sacrifice, and do not our
 Princes and rulers stand
 in as much neede? Yea,
 their sacrifice was to be
 presented in an He-goat
 for that they are not on-
 ly to be as *He-goats before*
the flocke for comming out
of Babel, but also, for that
 their sinnes stinke much
 more, and be farre more
 infectious then the sins
 of the people, though
 the one and the other

Jerem. 50. 8.

proceeded first from ignorance. For which respect (among others) the peoples sin afterwards is represented in a *She-goat* more weak in euill then the former. As therefore good examples in rulers, are drawers vnto God, & god therefore to be much praised: so, to the other the Prophet saith, *The Leaders of the people cause them to erre, and they that are led by them are deuoured.*

Isay. 9. 15.

The sin sacrifices hitherto spoken of, intend sin committed first of *Ignorance*: therefore
in

in the sixt chapter, the
 holy ghost laieth downe
 a sacrifice for such as
 haue sinned of *knowledg*.
 For the *opposite* vnto ig-
 norance is not *willingnes*
 but knowledge. Besides
 that to sin *becomes*, that
 is with *willingnes* as is
 intimated vnto the He-
 brews that beste vnder-
 stood the qualities and
 forms of Sacrifice, vnto
 such *there remaineth no*
more sacrifice for sinnes.
Willingnes there, is a sin
 committed against know-
 ledg frackly, freely, with-
 out restraint & check of
 cōsciēce (euen as the vo-

Hebr. 10, 26.

Beiad Ramah
 Rom. 15.
 30 31.

luntary sacrifice was to be offred to God, with a frank and free mind, and pleasing of conscience) which indeede is the great sin against the holy ghost, represented by such sinnes in Israel as were done not only wittingly, but also *extensa manu*, with an hy hand & all freedome of strength: for which sinne indeede, there was no sacrifice appointed, but the soule that so sinned, was to be left vnto the maiestrates sword. *Novatus* the heretique (who denied hope of remission to all such
 as

was to
with a
and, and
ience)
s the
ne ho-
ted by
rael as
ly wit-
extensa
and &
length:
deede,
nce ap
soule
to be
trates
here=
hope
such
as

as sinned after baptism,
and of knowledge) hee
was therefore (for vnder
standing so *Hebr. 10. 26*)
as farre wide on the one
side, as others haue been
on the other side, that
for that verse sake haue
denied, or at least called
into question the autho-
rity of that Epistle to the
Hebrewes. Nor can but
many such grieuous er-
rours followe the igno-
rance of Leuiticall cere-
monies; howsoeuer som
of our Nouelists (if they
haue not left their euill
their diuell) will, with *Is-
mael*, flout therat, til they
haue

haue flowted themselues
out of Abrahams fami-
lie, and the state of grace.

All the sacrifices the
spoken of in this section
are either offered vp for sin-
don of *Ignorance*, or other-
wis (through infirmitie)
committed of *Knowledge*.
Wherein may be obser-
ued the Lords exceeding
gratious providence to-
wards his Church, who
for euery soar hath pro-
vided a salue, and his
Son Iesus he hath made
the Physitian. Only, for
such Apostates, as are
so farre from being sore
as they are wholie
be

Become seared in conscience, and therefore sinne against knowledg, and former feeling (spoken of in Hebr. 6. 4. 5.) & so despise the cōmunion (spoken of in heb, 10. 25. 38. 39.) there remains indeede no sacrifice for that sin (which S. Iohn intimates, when he saith *There is a sinne vnto death,* ^{1. Iohn. 5. 16} *I say not that thou shouldst traye for it*) but to such remaines (as in Hebr. 10, 27) a fearefull looking for of iudgemente and violente fire, which shall consume & deuour aduersaries . Dallie therefore not with sinne after

after knowledge, least it
eat vp all conscience &
leauē no place for repen-
tance. I am not ignorant
that manye haue spoken
much of this sin against
the Holy Ghoste, but
grounded on their owne
surmises, not on diuine
scriptures. *Peter Lombard*
(the great master of sen-
tences) hath laboured to
define it, but it stickes as
bird-lime on his fingers,
and needes some wiser
then *S. Thomas* a watering
to wash his fingers on it.

Section



Section. 8.

Here bee other
 sortes of sacrifice
 (then these spo=
 ken of in the former sec=
 tion) as the sacrifice of
vowes and Aaronicall in=
sta'lments; but al of them
 beeing bleeding oblati=
 ons arguing (as afore)
 the blood of Christ Ie=
 sus cleansing vs from sin;
 in which respect the ob=
 lations

Sacrifice for
 sinne.

lations blud(if any drop thereof fell vpon a garment, was to be washed out in the holy place, so holy the sign of Christs blood was in respect of the end intended) all of them I say, being bleeding oblations, they are to be referred vnto the former diuision.

There be also in Gen. 31, 54, & 1 Sam, 9, 12, & 1 Kings, 19 21, speeches of Zebachs, which some haue taken for sacrifices, as also, that the people were feasted with these holy things. The worde indeed is *Zebach* in all the

zabach

ny drop
a gar=
washed
lace, so
Christs
este of
) all of
g ble-
they are
to the
n Gen.
9, 12, &
eaches
h some
rifices,
eople
a these
worde
in all
the

the places, but not there-
fore a sacrifice, no more
thē euery *Corbā* or *Min-
cha* is a ceremonial giſt
for the two latter places
they were *Zebachs*, that
is in propriety, mactatiōs
or slaughters, appointed
for cōfortable bāquets.
For as Israell might not
sacrifice, any where, but
at the doore of the Ta-
bernacle, *Leui. 17, 3* &c:
so, none but the Priests
& their males wer to eat
of the holy reliques, *Le.
7*. As for that of Iaakob,
either it must be cōclu-
ded, that he sacrificed a-
parte, and afterwarde
made a banquet ioyntly

Mmcha

of other victualls; or els
that it was as the for-
mer, but a common *Ze-
bach* or slaughter for mu-
tuall eating together.

The sacrifice remay-
ning to bee handled, is
that in *Leuit. 1*, which al-
so is a sacrifice for expi-
ation of sinne, seeing it
draweth blood with it;
and without blood no
remission. The matter
ex qua whereof it consi-
steth, is Animate crea-
tures, and they be of two
sorts: the first be Beasts,
the second be byrds. The
Beasts againe be of two
sortes, the first of the
beard,

heard, as the Bullock; the second of the Flocke, as *Sheepe* and *goates*. As for the Birds, they be also of two sorts, *Turtle-doves* & *Pigeons*. The whole of this sacrifice was to bee burnt (as also the Bullock and Reddish-cowe spoken of elsewhere) for the which it is commonly called of the Greekes *Holocauston* wholly burnt, and in the Text an offering by fire. In other kinde of oblations, the Priest got somewhat (as the remnant of the meat offering after a memoriall thereof had been sent

Leuit. 8. 16.
17. & 9. ch.
&c. Nom. 19.

Hof, 14. 3.

up to the Lord in fire; & of other blood sacrifices the shoulder and breast heaved and wagged before the Lord (representing the heaving of the heart and the moving of the Calves of our lips as the Prophet exposits it, and Hannah (without noyse of words) practised) but in this oblation, All goes to the Lorde. And that which is more, all is heer burnt within the Tabernacle (as a sacrifice peculiar for such as be within the Church;) whereas in other burnt-oblations made

made of the hearde, the
skyn, flesh and excremēt
was had out of the hoste
and there burnt, intima-
ring (as the Author to
the Hebrewes spea-
keth in Ch, 13, 11, 12, 3)
that Iesus, to the end he
might sanctifie the people
(no doubt also the Na-
tions without) and that
with his owne blood, hee
offred without the gate
eaching vs secondlie, to
goe forth therefore out of the
camp bearing his reproch

Wherefore this burnt
offring was set vp to the
Lord, as also, whē it was
to be offred, I find it not

par=

particularly mentioned,
nor in anye writer well
obserued. When as a sa-
crifice intimated some
one or moe their parti-
cular wants, we find it (as
afore) bounded in his
form and vse. But in this
not so. It causeth mee
therfore to thinke, that
this oblation intimated
not this or that particu-
lar need; but rather, that
it was (as *Noahs* sacrifice
was) offered vp for the
generall good of the
whole Israel of God: like
as was the Lambe offred
vp euerye day (morning
and euening) and vppon
the

Nom. 28. 23

the Sabaoth double the
number, and this for the
whole Church of God
militāt here in the earth.
For the *time* when, I take
it to be in a sort Arbitra-
ry, and left to Israels vo-
luntarye contribution.
Neither see I any thing
to the contrarye, but it
might be an offering ac-
cording to the aforesayd
vowes, vnredeemed, and
therefore wholye *turned*
unto ashes, according to
that in *Psa. 20.* where the
King offring to the Lord
before hee went into the
battaile, all the Church
of Israell is introduced
praying

praying (seeing it tended to common good) after this manner, *The Lorde remember all thyne offrings, and turne thy burnt offerings into ashes.* This point so cleared, or (at least) helped. I so will hasten to the particulars.

Section. 9.



He Apostle in Hebr. 10. 1. saying that the Law was a shadowe of good thinges to come,

Ceremonial
sacrifices.

come, of what Lawe
speakes hee? Not of the
morall law, for that was,
is, & so shall continue, a
substantiall Iustice, vnto
the which mankinde is
bounde euer for confor-
mity. Then it must intēd
som other law. The Iudi-
ciall lawe (so far as it was
meerly Iudiciall) it had,
hath, and shall haue a
continuing equity; and
so no shadowe of anye
good thinges to come.
The Ceremoniall Lawe
(and some ceremonye
sometimes, was ioyned
with iudicials) that is the
kind

kind of law he meaneth,
as may appeare by the
Chapter afore=going .
whereupon he grounds
his Illatiō, as also by that
which followeth as an
explanation of his mea-
ning. Nor is the shadow-
ing Lawe, only the cere-
moniall *victimae* & *ritu-
als*, but also (as the apo-
stle *Paule* presseth to the
Colossians) *Holy dayes*,
New moones and *Sabaoths*
*were a shadow of things to
come* (for som shadowed
things, som good things,
but the body or substāce
of them was in *Christe*)
Then without all con-
trouersy

trouerſie and further repetition, theſe ceremonial *Zebachs*, ſlaughters and *Gnolabs* aſcensions by fire, they foretyped or ſhadowed forth ſome things touching Chriſt and his myſticall bodye.

But before I preſſe the ſignifications of the Ceremoniall ſacrifices, let mee obſerue, the exceeding careful loue of god towards Iſrael, touching the matter of ſacrifice, ſhaped forth to the ability of the ſacrificer: euery one was not able to preſent a Bullocke, then a Sheep or goate ſhoulde ſuffice.

Christoph.
Pelagius ex
muse AEgi-
rio, lib. 3. de
Storis debi-
torum, cap.
27.

suffice. Euery one was not able to prepare a sheep or Goat; then hee was to offer of the Turtle doves or Pigeons, which (as one writeth) were easy to be had, and therefore required of the poor. O mercifull God, who might haue charged man with greate things, and yet contents himselfe with small: for it is but a small thing for a man to offer, not straying himselfe for much. But God accepts the wil, rather then the deede, because the deed is next to nothing, without the will. Yet, a true

true will cannot neglect
 the deed (because two
 haue more heat the one
et virtus vnita fortior) &
 the rather because a cup
 of cold water shall not
 escape vnrecompenced,
 when it is done to any
 in the name of Iustice
 and mercy (Math 10, 41.
 42. as maye appear in 1,
 Kings, 17. where the
 widdowe of Zarepta
 giuing a little water vn
 to Elias (for to that acte
 with the like, no doubt
 but our Sauoure loo=
 ked) shee gained a
 great blessing, first in the
 enlarging of her table;

G

second=

secondly, in hauing her Son restored frō death to life. If therefore we be liberall towards Christ, and his mysticall bodie (which indeede is the true Tabernacle not pight with handes) it is but to bee liberall towards our self, seeing thereby, gods blessings are enlarged & the more confirmed vnto vs.

None so beeing destitute of all meanes to please God (for God so leaueth euery soule excuseles) it remaineth to speak of the materiall kindes of sacrifice first, and

of
 ing her
 5 death
 re we be
 Christ,
 all bodie
 le is the
 cle not
 des) it is
 all tow-
 eing ther
 gs are en
 ore con-
 ing desti-
 eanes to
 r God fo
 soule ex
 aineth to
 materiall
 fice firste
 and

and then of their order
 of disposall. The matter
 of this Burnt-offring is
 flesh with his adiuncts,
 as of beasts and birds, of
 fish neuer. Fish was spa-
 red in the deluge from
 destruction, as reserued
 in his own ark or elemēt
 & here reserued for mā's
 ordinary vſe, ſeeing no
 one kind of thē was ap-
 pointed for ceremoniall
 ſeruiſe. Reason of the
 one & the other I cā col-
 lect none (& yet I know
 what ſome haue writtē)
 that may fit anlogie of
 ſaith, ſauiſg this; Syn co-
 uering the face of olde

G 2 worldes

the offring
 of fish no
 ſacrificed
 of animal
 ſacrifices
 of the
 ſacrifices
 of the
 ſacrifices
 of the

Reuel. 21.1.

worlds earth, therefore
iudgement went out on-
ly for sweeping the earth
clean. But man with Io-
nah since having sinned
on the sea, and therefore
swallowed vp into the
Bowels of the sea, it re-
maineth that waters, and
earth and all, bee licked
vp and refined by Iudi-
ciall fire. The earth refi-
ned because man is of
earth; but the Seas ha-
uing no being more (as
Seas) for what bee seas
to man? As chaffe to the
wheat. But why God
would not that any fish
shoulde sacramentally
die

Therefore
out on-
the earth
with lo-
sinned
Therefore
to the
it re-
ers, and
licked
by Indi-
th resi-
is of
as ha-
ore (as
ee leas
to the
God
ny fish
entally
die

lie, I know not, except-
ting for that earth had
sinned, and earth muste
satisfie, and so fish not of
the earth (as Beaste and
byrde is) but substanti-
ally of the waters. That
any corporeall substance
shoulde not bee of the
earth, it is more then
Philosophy can admitte
(as for the waters bring-
ing forth fish and fouls
in Genes, 1. it is vnder-
stood as of the wombe
bringing forth but ma-
teriallie deriued frō the
Earth vnder) and yet som
Chymists woulde haue
water the Originall
element

Why not say
fish

element of all. But ha-
ving touched that over-
curious question by the
waie, let mee returne to
the professed element of
sacrifice, touching the
which the scriptures
speake plainly.

The Lord in choosung
earth=creatures for sa-
crifice; he culls out not
onelye such as coulde
most redily be acquired;
but also, such as mighte
moste safely bee hand-
led.

He might haue charged
them to haue presented
Lyons, Bears, Leopards:

Dan. 7. 1 &c For as Daniell sawe the
Cal-

ut ha=
t ouer.
by the
rne to
nent of
ng the
iptures

ooosing
for la=
out not
coulede
quired;
mighte
hand

harged
esentec
opards:
we the
Cal-

Chal-deans, Mede=per-
sians and Greekes, to
be no better; yea, as S.
Iohn sawe the Ro mans
to bee all them beastes
ioyntly; so by nature we
are al no better conditi-
oned. And that the Per-
sians well vnderstood,
who once a yeere kepthe
a festiuall daye called
The death of vices, what
day they practised the
killing and destroying
of all sortes of Ser-
pentes, vnderstanding
by them varietye of vi-
ces.

Iohn, Reu.
13.1.

But as the Lorde
would not charge Israel
with

with Animalls , either hardly or dangerouslye to be acquired: so, by the tamer kind of creatures, he would teach vs more commendable qualifications. As all heathen inuentiō for sacrifice must needs be abominable, because of the lord vncōmāded; so, to what an height of sauge impiety was Israell grown vnto, after their schisme from Iudah, who oftentimes stained theyr hāds in their childrens blood offering them vp to the diuel & Moloch . But a iudgemente easie is
nough

nough vpon that people
which had bid the house
of Dauid shifte for it selfe;
and no meruail that Ro-
manistes seeke to please
God by bloody vnnatu-
rall Stratagems, hauing
schismed from little Iu-
dah, and leste Iesus to
shifte for himselfe. Hee
will shifte for himselfe
& vs, when al their Gū-
powder inuentions shal
flash in their owne faces.
Amen.

Section.

G 5



Section. 10.

*Sacrificiall
Particulers
in Com
mon.*

BEfore I touch these considerations that agree vnto euery of the Holocausts apart, I iudge it fitting to insiste of these particulars, that agree in common among themselves, both for the manner of vsage, as also, the mystical end wherevnto they were referred. And the

the particulars in Com-
mune, I enumber as fol-
low.

1. All the sacrificiall
presents (for wee speake
now only of the first ch)
they wer to be *Tamim* in-
tegrall perfect. I knowe
the word is of sūdry tur-
fed, *immaculat* or vaspot-
ted. And true it is such
sence it hath, & therfore
the word made attribute
to beasts, not to birds: be-
caus the 1 might be had
without spots, the 2 not.
But seeing that is not
the words first and neer
sence, as also, for the ho-
ly-ghost elsewhere ailu-
deth

It is turned
by this latin
integrum. not
only of Tre-
mellius for
v. but also
of Arias
Montanus
for the Ro-
manists.

sacrifices
perfection.

deth hereto (as in *Mala.* 1:13:14:& *Hebr.* 7:26:) it causeth mee to take the word more largelie, that is, for a creature in his kind *perfect*, not torn, rēt, lame, diseased &c. And indeede, such a one was Christ, shall I say in his body? why, the prophet *Isaiah* in chap. 53. insinuates that there should be no beautye in him, for which he should be desired: true, but that was (as there appeareth) when our infirmities should be vpon him, & he whipped, buffeted, & spit vpon for our sakes (what beautye could thē appear?) who

otherwise was wh te and
ruddy the chiefst of tē thou-
sand. But in his soule was
al perfectiō (a reasō why
his bodye in the graue
could feel no corruptiō,
for if *Adams* soul had not
first sin'd, his body could
not haue corrupted:) so
that the moral law could
not cōmand that perfec-
tiō that was not in him;
and indeed, such a priest
& sacrifice, it besemed vs
to haue. And is the chur-
ches head thē perfect? &
oughte not his mysticall
body (the church) to be
perfect? Yes, we are cal-
led in *ma: 5:* to be perfect
as our heauēly father is perfect.

And can wee in this life then be perfect? We cannot, and yet we can. We cannot in our selues (for when we wold do good, euill is presente leading vs captiue, *Rom, 7.*) but through Christ wee can do all things; who was made sin, that we might bee made the righteousness of God in him, *2. Cor 5: 21.* But by what equity doth god command the fulfilling of the morall law in our selues, if so we cannot do it, and the law curseth such as doe not all the things in it? By a double equity: once for that

that hee set mankind out
of his hands, enabled to
keepe the lawe of perfe-
ction: Being now runne
bank=rupt through his
own default, it is iust with
God notwithstanding to
craue the debt: for our
wilfull pouertye, is no
cause why he shold cast
aside his Iustice. Again,
he commaunds perfecti-
on to his Sons disciples,
because they haue *a new
and a liuing way*, whereby
they may attaine perfe-
ction, and that is, by true
faith fastned vpon him.
Because that no soule cā
be iustified by the morall
law,

Feb. 10. 19
10.

lawe, but by the lawe of
 faith they can, therefore it
 is, that the holye ghoste
 saith thus: *The law made*
nothing perfect, but the
bringing in of a better hope
made perfect——By so
 much is Iesus made a surety
 of a better covenant——
 wherefore he is able also
 perfectly to saue them that
 come vnto God by him, heb.
 7, 19, 22, 25: O happy co-
 uenant of Grace, far ex-
 ceeding the covenant of
 works! This, *Martin Lu-*
ther looking deeply into
 it causeth him for prefer-
 ring of the latter, to dis-
 honour *Moses* in a sort: and
 indeed

Luther on
the Galat.

indeed in respect of any true Peace a soule can haue by the law of moral works, *Moses* may be bid giue place, and his two Tables bee put by : for thereby we can neuer be iustified; and so consequently, neuer comforted, neuer saued. By the name *Iesus*, and by no other name vnder heauen, are wee to obtaine saluation. This beeing vngain-sayably true, how wicked be the Romanistes, that teache Iustification with GOD by workes! And how woonderfullye ouer-seene are some, amongst

amongst vs, that ordinarily propounds the laws perfectiō so to the harts of their hearers, as they often leaue them marked for reprobates, in beeing found breakers thereof. I know that the Lawe is holye and pure, and that wee are to strue after conformity thereto; but to pres it, as som in their Ignoraunce often presse it, (and I woulde no lamentable presidentes thereof had passed) is to lead people from christ, & in conforming themselves to the Law, to do it rather of a slavish *fear* (which

(which kinde of obedience is vnacceptable) then of *Loue* to the lawes holinesse. It were good the Church were either purged of such fantastiques, or at least of theyr fantastique preachings, tending indeede to Hereticall puritanisme, the very iustification of Romanists, Anabaptistes & Familists. Will people neuer vnderstand? But to other particulars.

Section



Section. II.



Sacrifice
presented at
the dore,
&c.

Econdly, the sacrifices of this Holo-
caust, were to
be brought vnto the dore
of the Tabernacle, wher
the Prieste was to re-
ceiue the same. In other
sacrifices destinated to
some particular necessi-
ty (as in the 4 Chapter)
the Presenter was to
confesse

confesse his or theyr
sinne, with their hand or
handes vppon the head
of the Sinne offering.
To bring the oblation
to the doore, is general-
lie taken, for presenting
our deuotions vnto
Christ, who calls him-
selfe the dore in *S. Iohn*
10, 9: The note is profi-
table, but I knowe not
howe proper. To bring
it vnto the dore of Con-
uention, was to bring it
vnto the face of the
Congregation, that all
so might knowe, not
onely that he was an Is-
raelite called to the same
hope

Hope in Messiah, but also that so he might send vppe his sacrifice with theirs, euen in the same holy communion. Nor doth the equity thereof, but abide for euer. For besides our priuate deuotions, wee must publicly also conuene, and so with one heart and mind praise the father of our Lorde Iesus Christ. For saith the Apostle, *If any withdraw himselfe, my soule shall haue no pleasure in him*; making (in the next wordes) such withdrawing to bee an argument of perdition, and opposite

Heb. 10. 38.
39.

but al-
at send
e with
e same
n. Nor
ereof,
For
ate de-
st pub-
ne, and
te and
ther of
Christ,
stle, If
elfe, my
leasure
in the
n with-
argu-
, and
opposite

opposite vnto faith. As
for the confession of sin,
it remaineth still, to bee
made vnto the hy-priest
of our profession, Christ
Iesus, but not to any mi-
nister necessarily in the
care, as Romanists wold
haue it. For marke, that
all heere was done at the
doore of Conuention,
where other of the peo-
ple might take notice of
the sin, so well as of the
sacrifice: for nothing
here is once noted to be
done in Huggermugger
as the lasciuious vnder-
mining Romanistes doe
in their Cloisters. It
rather

rather argueth publique
confession for publique
sinne. The hand laid on
the sinne offrings head,
intimated theyre faith
in Messiahs death for
the forgiueneſſe of sinn.
Nor without the hande
of faith, is that sacrifice
made ours. It is not suf-
ficient sacrifice for sinne
but for my sinne, so well
as for any other. Wee
muſte therefore put
the hande of our faith
vpon Ieſus Chriſte our
Heade, and ſay; Chriſt
came into the worlde
to ſaue ſinners, of whome
I am chiefe, and yet
one

one of the poore members, to whome hee is an Head. If thy finnes were as red as the scarlet-lace (for there-to doubtles Isaiah had reference,) hee will make them as white as anye wool.

Nomb. 19.⁵
Death of the
sacrifice.

This is a better covenant, then that of works.
Hic requiescas in umbra.

3. Thirdly, all these sacrifices were to dye, and euen so was Christ. Caiphias coulde say so, *It is necessary that one dye for the people.* So saith Caiphias of Rome, But
H when

when hee hath so layde,
he hath spoken the thing
he vnderstands not, wher-
upon his bloudy minded
people, sets *Barrabb.* free,
and crucifieth christ
Iesus in his members:
an heauy case, that christ
must die, or wee coulde
not liue.

Blood
sprinkled.

4. Fourthly, the blood
of all these victimaes,
was to be sprinkled vpon
the Altar rounde about:
If rounde about besides
the Altar, then it argued
very plainly, that not on-
ly the Altar of Israel was
by his blood (as afore)
purged; but also, that the
whole

whole earth (or nations)
round about Israel, was
by the blood of Messiah
to receiue a purgation,
according to that in *Re.*
7, where after the sealing
of Israel, there be an in=
numerable people of all
nations, tongues & lan=
guages, that stand before
the spirituall throne of
Christ, with theyr gar=
mentes made white by
the blood of the Lamb.
But howsoeuer any shall
vnderstand the Hebrew,
the altar did well enough
represent the whole spi=
ritual Israel of God poss=
sessed of faith (laying
H 2 hold

Phil .2.17

holde on the blood of Iesus, drinking the benefit thereof as verily in theyre hearts, as the hot brazen altar licked vp the blood) *upon whose faith*, not onely Sainte Paul, but others his successors should be willing to be offred vp (euē as Christ before) & that *for the fulfilling of the remnant of Christs afflictions*: not fulfilling them (as proud Romanists would for perfecting Christes worke of Redemption; but by waye of Conformity, it being necessarily required, that the members

bers shoulde bee sutable
with the Head. Oh sweet
Iesus, wast thou willing
to haue thy blood sprin-
kled vp and down, with-
in and without Ierusa-
lem, and shall not I bee
willing for thy sweet sake
to lay downe the beste
blood of my body? sweet
Iesus enable me. Sweete
Iesus make mee willing
so to doe : whether euer
or neuer there bee a ne-
cessity of so dooing,

Section



Section. 12.



Sacrifice
made na-
ked.

Idly, the burnt-offring was to be made naked; (the Beasts *uncased*, and the Birds *unplumed*) which *Origen* & some others vnderstand, of vncasing the word of his shell, for deliuering the Cranell; the note good. But to keepe my selfe to the propriety of sense in Christ and his members

members (for with faire
fetched senses I coulde (as
som haue) soone farce a
great deale of paper to
no purpose, or small), it
aptlye resembles, first
Christ & then his mem-
bers vncasing & displu-
ming themselves of
whatsoever external glo-
rye or comfort, for well
pleasing the father of
heauen. Christ, for his
part (*heauton ekēnose*) hee
emptied himselfe, as it
were, of laying aside his
Godhead & glory, more
glorious then all habite;
making himselfe right
poore for making many
riche.

Philip, 2. 7.

ritch, for his members,
it teacheth them herein
to be conformable vnto
Iesus, willing for the
work of godlines sake, to
be vncaled & displumed
of all riches, credit, pre-
ferment, life, for glorify-
ing of the heauenly fa-
ther. So to doe, is to take
vp our crosse and follow
him: to carry a crosse en-
forced vppon a man, de-
serues but an enforced
thankes, and recom-
pence.

But, to take vp a cros vo-
luntarily (whē otherwise
we might with false har-
ted christians revolt and

I. auc

leave it) that argues a
greater loue to gods glo
ry, then to a mans owne
worldly welfare. O sweet
Iesus, wast thou (beeing
heyr of al the world) wil-
ling to be vncafed of all,
for doing good vnto vs:
vouchsafe accordingly,
to giue vs the grace to
be as willing to vndergo
with all willingnes, a re-
dinesse of departure with
all for thy sake . For
what is the couering of
our transitorye nature,
but as Beastes hydes,
wherewithall *Adam* and
Heuah were first cloa-
thed ? And what is
H 5 the

the glory of this world,
but as a feather driuen
euery way with blaste,
inow vp & inow downe:
vanitie of vanities, and
the consuming of preci-
ous time thereabouts,
an affliction of spirit.

*Sacrifice
cut vp*

Sixtly, for al the sorts
of sacrifice, it was the
Priests duty, *Or holocausts*,
to cut them vp arighte.
The time they had of
teaching so to do, I haue
noted before. Only heer
what may bee intended
thereby. The Apostle
Paul brought vp in the
flattering forme of Phari-
saiism, who were stricke
imi-

imitatours of the words
 of Moses) he giues vs a
 principal sence thereof,
 when as hee saith to Ti-
 mothie: *study to shew thy-
 selfe approoued vnto God,
 a workeman that needeth
 not be ashamed, Orthoto-
 nonuta rightly cutting the
 worde of truth.* Seeing
 Christ the sauiour is not
 giuen an effectual sacr=

ice (at least, by ordina-
 ry rule) vnto any, sauing
 to whome the word of
 God is brought and par-
 ticular'y applied; there-
 fore he commādeth the
 minister, to haue as much
 care for diuiding the
 word

2. Tim. 2. 15.
 Chr. Pelar-
 gus and Da-
 uid Chitræ
 note this Or-
 thotomian
 here.

word aright, as the 1. e. uiticall priestthoode had to cut vp the victimaes aright. If I should apply this, then who would abide it? Not many in our time, speciallye that bee fantastique: and yet the times be not so corrupt, but (God haue the prais) there bee some that will beare it, and maintain it. Onely let mee approue my selfe in a few *Quæres* to the wise; for wisdom is iustified of her childrē.

I How do they deuide the word arighte, that teache the law vnto iustification, & in the wāt of morall

moral perfectiō, do send
people away for brāded
reprobates. A more dā-
nable form of teaching I
(by the care) know not.
2 How do they cut vp the
word aright, that teache
it is no true sacrament,
that hath not a Sermon
preceding it; that is, in
the abundāce of their ig-
noraunte sense, that hath
not a large speeche fra-
med vpon a short Text;
for otherwise, our sacra-
ments are neuer admini-
stred without the essenti-
all words & essential ele-
ments that appertain to
the verye beeing of a sa-
crament.

crament. By a necessary consequent, these would bring vs to thinke wee haue horriblye sinned in coming to the Lordes supper, who haue not had their kind of sermon in Baptisme. For it was abomination to come vnto the Pasouer before one was circumcised: we hauing Baptisme for circumcision, and the Lordes supper for their Pasouer: and so wee must, by a necessary consequent, come aboute again for baptisme, how many soeuer haue not then had a sermō according

ding to their vnderstanding. If they fumble out the Brownists answer & say, that need not; for as they that came circūcised from Israel vnto Iudah, did only repēt such their circumcision, but not repeat it; euen so in this, I answer they beg the questiō for such Israelites might wel *repent their schisme* from Iudah, but *not repent their circumcision*, much lesse the baptised amongst vs, neede repent *baptisme* performed in the churches vnitye. If the Sacramente should at first be

a false Sacramente, it could neuer bee made true without actual correction of the faulte; euen as a doctrine at first false, can neuer be made true, but by actuall alteration. These fantasticks would be put, first to define a sermon, & secondly bee put to searche for such a kind of sermon in the Bible before circumcision and Baptisme, the pas•ouer and Lords supper. But it is sufficient, that they bewitch the notvnderstanding people with such toys, for procuring a bit of bread and

a handfull of Barley; and yet I feare not in meane time to saye, that *it is the* *Gouernors great sin to suffer it.* I am not ignorant, (nay I hold fast) that the best kinde of preaching, is best to bee approued, and as it may regularlye be had, is chiefly to bee desired, according to that of the Apostle, *desire the best gifts*. But must it followe therefore, that none but the best, will qualifie a Christian, a Minister, or Sacramente? Eye for shame.

1 Cor. 12. 31

Then some of these
Sermo-

Sermocinators must be turned out, not onely for no Sacrament makers, but also for no christians. A worde so for the vnwise least they seem wise, but no moe words to the vnwise, least they growe arrogant, as deseruing a laboured answer.

3. How do they cut vp the worde a righte, that teache people (contrary to all the scriptures and approoued leitourgies) not to pray for theyr familiar, godlye, approoued Christian brother, that his sins (though he desire our praiers) may be pardoned.

done in Christ Iesus,
without an I F, after
this manner, *Lorde for-
give to this Brother his
sinne ? I F it be thy plea-
sure.* Adding this for
theyr reason forsoothe,
they knowe not by anye
Reuelation whether such
a one may not be a close
hypocrite and a repro-
bate.

*Monstr' horrenda' in-
form' ingens cui lumen ad-
emptum.* Was euer the
like vnfaithfull and vn-
charitable positiō main-
tayned to the poysoning
of ignoraunte hearers?
How woulde such a one
pray

pray for these that persecute, when they praise no better for such as blasse? Shewe mee one president in the Bible for such a conceipte. Euery speache contayning an IF, is not prayer : Nor euery petition with an IF, is a prayer for remission of sinne. Nor if such an example coulde be found, doth it presentlie followe, that it is a doctrine to vs . How shall I pray feruentlye for my brother if I doubt whether God will heare me?

2 How can I pray in Loue for him, if I doubt whether

ther hee bee indeede a
member of Christ? or
may belong to Christ?
Are not they well hel-
ped, that desire such
new, fōd, fashioned prai-
ers?

Our sauour dealte
otherwise, and so did
Saint *Stephen*, when bee-
ing persecuted vnto the
death (were such perse-
cutours like al, of them
to bee reuealed for ele-
cted ones?) they prayed,
that that sinne mighte
not bee layde vnto
theyr charge; without
that adding, *if so they*
be

be thine elect. Wee are to
 walke by the commaun-
 dement, *Praye for all* (ex-
 cepting for such as haue
 sinned against the holye
 Ghost as afore) specially
 to pray for the prosperi-
 ty of all such, as wish wel
 to Ierusalem, that is to
 the Church. *The secret*
things belōg vnto the lord,
but the things reuealed, (&
 that is amōg others this
 to pray for al brethren in
 faith) *they remaine for vs*
and our children to doe the.
 Asking according to the
 open commaundement,
 we performe an accep-
 table duty, howsoeuer
 the

Deu. 29-29.

Lord in secret for some
secret purpose) haue de-
creede of that particular
otherwise. But if it were,
but for preuenting of
such fantastique formes
of prayer, I maruail not,
though the Churches
gouernors impose a set
form of publike prayers,

Are such like to diuide
the worde arighte, that
knowe not yet howe to
pray in faith and Chari-
ty? with as good reason,
they might debar peo-
ple the sacraments, say-
ing, that they belōg only
to the faithfull, & what
know they but that they
may

may be hypocrites.

4 Fourthly, howe doe they cut vp the worde of God aright; that make, thing so of Indifferent nature so essentiall in religion, as the admittance of them destroye the sacramentes, discipline, word, and Church? But a very reuerend and learned Scholer hath discussed that point artificially and yet plainely in his booke *De adiaphoris*. That I therefore referre to vnderstanding spirits wishing that Argument had neuer so turmoyled our language to the per-
uersion

Mr. G.
Powell.

uerſion of ſilly iudge-
ments.

5 Fiſtly, how do they
cut and apply the word
aright, that having paſ-
tor all places doe delite
publikely to ſhame their
owne people particular-
ly and perſonaly, before
all ſtrangers, with bitter
deriſions and girdinges;
and that before any
priuate dealing with
them in loue and meet-
neſſe of ſpirite; as if
with the horn they wold
push the out of the fold,
rather then trauail, bow
& bende with our ſau-
our, for getting the loſte
I ſheep

sheepe home againe to the fold. Such as these would feele discipline, before they be permitted to teach disciplin.

6. Sixtly, how do they cut vp the text arighte, that hauing once read it, do let it fall as an hot iron, not daring once after to touch it. These (torfooth) would not be called bare reders (much lesse domb=dogs) and therefore they must vndergo to preach, though they cannot tell what. And yet if they can *declamare ad clepsydrā perboram*, make a declamation

tion of an howre-longe
againste some common
sinns (though without al
powrefull enforcement
of the worde) O, such a
one hath made an excel-
lent sermon, and I war-
rant him a very good-
man. Alas, alas, that
where our People for the
time of hearing mighte
be Teachers, they shold
yet stand need of milke,
with liue vpon lyne, and
precept vpon precept.
But they be like the wo-
men whereof the Apo-
stle speaketh vnto Ti-
mothy, that bee stil lear-
ning, but neuer able to

1. Tim. 3. 7.

come vnto the knowe-
ledge of the truth. To
harpe on this stringe, is
vnpleasāt. Let me passe
to other particulars of
sacrifice in Leuit. 1.



Section, 13.



Euentlie, the
inwardes of
the victimaes
together with
the Feet, were to be was-
hed, arguing firste, that
nothing in figure could
bee

be made too cleane ,for
 representing the inward
 purity and holin^{esse} that
 was in *Messiah*. Of who
 in the gospel is said, that
Sathā coming to win-
 now him, lo, *he found no-
 thing in him*; that is, no
 ill matter at all where-
 upon hee might worke.
 Second'y, it teacheth
 his mysticall members,
 once to suffer the mi-
 nister of the word re-
 buking plain'y (as in 1,
 Cor. 14. 24, 25) to di-
 uide between their rayns
 & thoughts, or rather
 the spirit of that two ed-
 ged word acknowledging
 it

Iohn. 14. 30

2

it humbly to bee an effect of the Holy=ghoste for their Hearts Purification. As also it teacheth all, that woulde offer vp themselves a liuing sacrifice vnto God, to purge their heartes so well as their hands (according to S. Iames his aduise) for outward conformation without inward purgation, is but as a Sepulchre painted with out, and full of rottennes within, the very sin of the Pharises, whom our sauiour so often left to a Woe. Eueny one will say, I am the child of god; *but he that bath*

1. Ioh. 8. 3. 7.
Interanea
dilat, qui
conscienti.
am purgat.

an et=
ghoste
Purifi=
acheth
for vp
g sacri=
purge
well as
ding to
e) for
ation
urgati=
ulchre
and ful
in, the
arises,
so oi=
Every
in the
be that
hath

hath this hope (saith Saint Iohn) *do: he purifie himse:lf* *is he is pure.* And because that euery day, our affections (which are the soules) to attract some vncleānes (for euil thoughts vncleannesses &c, are from within and defile a man) therefore our sauour in washing the feet of his disciples, and giuing it in cōmaundemēt to bee practised, hath taught vs daily to washe away the vncleannes of our affections, by a heart sending out water of contrition and repentance: The outward feet so leading

Origen. in
Leuit. i.

ding to inward affectiōs;
and for such ceremonial
respect, both feet & bow-
els washed together in
sacrifice Together with
washing the cups out-
side, let vs wash that is
within :and then to such
cleane-ones, all things
beco me cleane. *But vnto
them that ar defiled & vn-
belieuing, is nothing pure,
but even their minds and
consciēces are d fied.*

Sacrifices
particulars
burnt.

The eight Commune
consideration, is the
burning of all the parts,
after that they be orderly
placed on the Altar.
Touching Christ, it re-
presented

presented the fierye indignation of his Father, flaming againste him, & seazing on euery part of him, to the making of him crye out vehemently, *A y God, my god why hast thou forsaken me:* for left hee was (as *Isaiah* foretolde in chapter 63) to treade the wine=presse alone, not one helping him, but his owne arme sustayning him. Sweete Iesus, hast thou thus fryed for our sinnes? O giue vs the Grace accordinglye, to suffer patientlie for our ovvn sin. By vway of merit vve cā

I 5 not

Hebr. 2, 10.

not do it (for the merit
worke is alone in thee)
but by way of conformi-
ty vnto thee. For if thou
(the prince of our saluatiō)
was consecrated through
affliction, how shall not
we thy members also be
cōsecrated through fie-
ry tryalls?

Sacrifice a sa-
uour of Rest
or sweetnes.

The ninth common
consideration, is, that e-
very of these oblatiōs so
offered, they were, (for
the end they were refer-
red vnto) a *sweet saueur*,
(or, a saueur of rest) vnto
the Lord. The Originall
words heer, be the same
as in Genes. 8 21. *Reisch*

nichôach a sauer of rest,
 expounded, by the A-
 postle of Christ, whē as
 he terms him in Ep' 1.5.2
Osmén erôdias a sacrifice
 of sweet sauer; arguing
 that if he had not been a
 sacrifice smelling sweet
 in the nosethrills of his
 father, hee could neuer
 haue brought a Rest vn-
 to vs, nor vs vnto the lād
 of rest, That we shoulde
 laboure to conforme
 our selues vnto our
 heade in the like, who
 doubteth? But wherein
 speciallie shall wee doe
 that? Two (specialls I
 will note; the firste is
 prayer

the 1.5.2
Nôach.

prayer feruente ; the
second is Almes. Pray-
ers offred vp in faith
not wauering , and in
Charity vndefiled, bee
in Revelation 8. 3, 4. re-
sembled vnto odours:
whervpon legal odours
the Signe , and prayers
the thing signified, are
introduced, both of the
ascending together. For
Almes, they be exprefly
termed in Paillip. 4, 18,
Osmen and *Thufian eub-
dus*, for that beeing gi-
uen in faith and Char-
tie, they fauor sweetly in
the nofe thrills of the al-
mightie. Cornelius the
cap.

the
Pray-
faith
d in
bee
4.re-
ours:
ours
ayers
d, are
of the
For
ressly
e, 18,
e eno-
g gi-
hans-
tly in
ne al-
s the
cap-

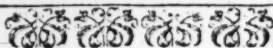
captaine (though a
Gentile by byrth) by
dwelling amongst the
Iewes, had learned so
much before Saint Pe-
ter came vnto him, and
therefore gaue himselfe
to prayer and almes:
Which by reason of
their qualification, came
vp into remembrance
before God, Actes 10,
4. Teach this doctrine
that shall, who will be-
leue it? Few of this age:
For if they did, they
would giue themselues
more to alms, & prayer:
thogh that which so g u
is but lēt vnto the Lorde
and

and no such paymaster,
 as the mercifull know, if
 they had faith to truste
 him; yet the Lorde shall
 go without it, & so shall
 his members. And think
 they neuer to heare of
 such diffident with hol-
 ding? Yes, in the last day
 it shall be told them be-
 fore GOD, Angells and
 men: yea, the Lorde Iesus
 shal thus say vnto them,
*Inasmuch as ye haue not
 don it to these little ones, ye
 haue not don it vnto me: &
 therefore departe with
 the diuell and his angels
 into hell fire. There shal
 bee iudgement without
 mercv.*

Math. 25.
 31. &c.
 1 am. 2. 13.

mercy. Whereas to the mercifull it shalbe sayd, *Inasmuch as ye did it to these little ones, ye haue don it vnto me:* therfore enter into the kingdom prepared for yee, from the beginning: so mercy reioyseth against iudgement. And so much for the particulars of the beasts & Birdes, agreeing in common for vsage and end. It remaineth now I doe speake of some specialls excepted from the generall rule aforesaid.

Section.



Section. 14.

Sacrifices
peculiars,

Here bee some
things in the
burnt offerings,
that stand peculiar and
proper to their owne
kind: as first, in the beasts
it was required, that on-
ly Males were offred: so
is it not necessariye re-
quired in the Birds. Se-
condly, the fat of the
beasts was to be severed
from the inwards, so not
in the birds. Thirdly, the
Beasts were to bee diui-
ded asunder, so not the
Birds.

Birds . Fourthly, the whole of the Beasts was to be offered & receaved, but the maw & feathers of the Birds were to be cast on the Eastside of the Altar amongst the ashes , that were to be swept vp & caried away out of the Tabernacle: of all these in order, as God shall enable me.

1. First, that Males of the Beasts were required; & males beeing naturallie more sufficiēt & strong, they best serued for expressing the sufficiēcy of Iesus for becōming an al sufficiēt sacrifice both for
satisfying

Mal. i. 14.

tying his father, & strengthening of his members. Touching vs, it taught (as *Malachi* teacheth) that the best things are to be giuen vnto God, & that vnder the paine of a curse. In the birdes, this seemed to bee dispensed with, the reason I knowe not.

2. Secondly, the birds not being diuided asunder, did doubtles teache som vnity in the parts of our deuotion, and fellowships. But why also the same was not admitted in the Beastes, I yet conceiue not.

Thirdly

3. Thirdly, that the fat of
 all inwards shoulde bee
 offered vpp to the Lord
 (for neither that inward
 fat, nor bloud might bee
 eaten in any household of
 Israel) I doubt not it in-
 tended, both in Christ
 for me it, and in vs for
 conformitye, an offering
 vp to the father of hea-
 uen, the very best cogita-
 tions within vs. But why
 in the beastes seuered, &
 the other not enioyed,
 it passeth my present ca-
 pacity.

4 Fourthly, why nothing
 in the Beastes, but some-
 what in the birds should
 be

Leuit. 2.
 16. 17.

bee reiected , I neither
 know : but what may bee
 meant by the reiectiō of
 feathers & maw, I doubt
 not to speak probably &
 with consonāce of faith.
 The mawe and feathers
 being expelled the Sa-
 crifice & so consequent-
 ly, of dislike vnto GOD,
 they must necessarily in-
 tend euill reiected of
 Christ, and to be cast a-
 side of vs. What is more
 light then a feather? and
 what more light then va-
 nity of mind? Christ tak-
 ing our nature, did that
 without assuming our
 vanity. The substance he
 took,

took, the flickering Accident hee remoued: O that these feathers did not cause vs often mouēt as hy as fooles (*puffe vp*, as the Apostle speaketh, knowing nothing, at least as we should know) till we recule vs sodainly downe againe, a contrary extremity. Touching the *mawe*, when wee remember what the Prophet *Zephaniah* sayth to Ierusalem, *woe to the maw* (for so the originall readeth) we may vnderstād, that the mawe is mystically *wickednesse*, where with Cities and people be

Zeph. 3. 1. in both places is the word, Maweh. See Tremellius thereon.

be gorged. And because that the mawe or gorge consisteth of sundrye kinds of seedes (and abhominatiō it was to sow one plotte with sundrye seeds mixed) it argueth, the sundry seeds of euill opinions and examples, which the very doves of God too readily pick vp heere and there, which makes them an vnacceptable sacrifice vnto God, till the same be disgorged. O good God, if this be true (and too true it is) in what a miserye are churches ordinarilie in? One pickes vp euill opinions

opinions from hereticks
and schismaticks, and all
too readily do swallowe
down the corrupt exam-
ples of the times; where-
by people do make Ieru-
salem a mawe (I coulde
wish that our Ierusalem
were not for that, vnder
the hand of a continuing
pestilence) and by such
collection of euill hu-
mors, they fill the bodye
of the common wealth
with Apostemes. If they
breake within, and haue
no issue out by heartie
confession, a thousand to
one they stragle vs: with
S *Iames* therefore I saye,
wherefore

wherefore cast aside all filthinesse and superfluity of wickednesse, receiuing with meeknes the word ingrafted in you, sufficient to save your soules.

So much of the burnt-offringes, in respect of considerations *Common* and *proper* vnto them, as seuered from the Creatures qualitie, & what they mystically intended.

Section



Section. 15.



He creatures
destinate vnto
an *Holocaust* ,
they bee (as a-
fore in their methodical
diuision) beastes and
byrds. The first beaste is
the bullock as yet not
carying the yoake, but
after that he came to the
Priests fingring, he was
yoaked & yoaked again,
with byndings, twitch-
inges, knockings, pier-
K cings.ô

The bullock

ô Sweet Iesus, so was thou
yoked for our sinnes; who
before thou vnderwente
our nature, neuer caryed
yoke, for thou could not,
because thou then was
only god blessed for euer.
But vnto the God-head
vniting our manhood,
how was thou drawn be-
fore the Hy-priest, howe
was thou bound, twitch-
ed, smitten, hanged vp &
pierced, and all for our
sinne! Ieremy saith, that
*it is good for a man to beare
the yoke in his youth,* and
shall we bee impatient to
beare, as thou hast borne
before vs? Dauid coulde
saye

Ier. Lament.
3. 27.

saye, that it was good
 for him that he had been
 afflicted : and cannot
 wee finde like good in
 our afflictions, yea in
 the afflictions of our
 youth? Timely crookes
 the Tree , that good
 crammocke will bee ;
 and will wee not at
 firste bowe downe, take
 vp Christs yoke and fol-
 lowe him? Hee was the
 Bullocke , which was
 slaughtered for the Pro-
 digall , euen for the re-
 penting Gentile, when
 the Elder Brother Is-
 raell stood without. *Well*
through vnbeliefe they are

Rom. 11. 20

K 2 broken

broken of, and thou stands
by faith, be not thou high-
minded, but feare: For if
God spared not the natural
braunches, take heed leaste
he also spare not thee.
Proude rebellious hei-
fer, Humble thy selfe
vnder the mighty hand
of God, and beare the
yoake of his comman-
dements, although thou
therfore be yoked vnto
the Hornes of the Al-
ter. So shalte thou bee
a sacrifice of sweete o-
dour in thy kinde, for
Conformity, as Iesus
was to his father for
thee, in waye of perfect
Merit

Mat. 11.29.

Merit.

The second kinde of burnt-offring was of the flocke, as sheepe and Goates. Firſte for the Sheepe, It is a creature (for I purpoſely a- uoide farre fetcht conſi- derations, the verye cauſe of Babel, in expo- ſition) that is moſte ſimple, and yet very pro- fitable. Simple it is and needes muſte bee held, that is not only (as Iſai- ah ſpeaketh) dombe be- fore the ſhearer (yea, be- fore the ſlaughterer) but alſo departe withoute noys with flecce, to him that

Sheep ſacri-
fice.

that sheares him. With
the Eunuche in Act. 8.
thou may ask this quest:
on (thogh not with like
ignorance) *Israie thee of
whom speaketh the prophete
this?* I answer: he speaketh
it of Christ really, & by
imitatiō in the next place
of his mystical body. For
Iesus him self, who could
exact more simplicity,
thē hee wittingly & wil-
lingly performed. Know-
ing that his time of deth
drew neere, as also that
the traitoure was gone
out to deliuer him into
the bloodsuckers hāds,
hee wente into his ac-
custo-

With
ct. 8.
questi
h like
he of
rothe
eaketh
& by
place
y. For
could
licity,
& wil-
Know
f deth
o that
gone
into
hads,
is ac-
custo-

customed garden for
prayer, familiarly known
vnto Iudas the traytor.
Hee there beeing met
withall, and asked if hee
were the man they
soughte for, without all
equiuocation hee tells
them. *Having smit t' em*
downe with his word,
hee would not flye, but
did as if hee shoulde
saye, Loe, I come to
doe thy will O God.
The varlets hayling him
vp and down from post
to piller, from one
place to an other (and
the miles hee trauailed
that nighte, were more
then

then inow) they despightfullye mocking him, spawling in his face and deriding him, did neuer once returne an harsh word. After diuers questions, hee answering them mildely, but they nothing bettered thereby (good Lorde, what manuell then if we speak without speeding?) hee then beeing againe asked againe the same thinges, was more mute then the shaddowinge Lambe before his shearer.

For his fleece, he was willing not onely to laye
aside

aside (after a sorte) the
manifestacion of his
glorious power; but al-
so, to bee fleeced of his
cloathes (euen of his
seamelesse Coate) to the
baring of his body vnto
the Crosse. And shall
his simplicitie not
teache vs simplicitie,
euen the simplicitie of
the Doue?

And shall not his pa-
tience in bearing the
Crosse, teache vs with
like patience for his
sake to vndergoe anye
losse? The Apostle vnto
the *Hebrewes* doth com-
forte some of them,

Heb. 10. 32.

in putting them in mind
of their former like qua-
lified example: when he
speaks to them thus: Now
call to remembrance the days
that are passed, in the which
after ye had received light,
ye endured a great fight in
afflictions: and partly while
ye became companions of them
which were so crossed too and
fro. For both ye sorrowed
with me for my bonds, and
suffered with joy the spoiling
of your goods; knowing in
your selves how that ye have
in heauen, a better and an
enduring substance. A
wonderous thing, in
these times we are all for
action

action, nothing for passion. All for getting, nothing for loosing: as if wee had turned Christianisme into Machiauelisme, Christ into Belial, Heauen into hell. Lord for thy sons sake, by the operation of thy worde and spirite make vs true sheep of thy pasture, conuerting our equiocation into simplicitie of behauiour, with singlenesse of heartes; as also, of rebellious Agents, make vs conformable Patientes; that so, if wee bee called thereunto, we maye bee willinge
for

for thy sake, to be killed
all day long. Mean time
wee desire forgiveness of
our sinne, and prayse thy
name, for bringing the
gunpowder Chemarims
into their owne fire,
wherewith they purpo-
sed with *Nebuchadnetsar*
to haue burned thy tem-
ple: hoping still (Lord
increase the meanes of
true hope) that thou
that hast given the re-
bellious Rammes, to dye
in the place of tender
young *Isaac*, wilt perfect
the worke that thou hast
begonne; leaste the im-
pudent Iebusites should
re.

reproachfully say, *Now where is their God?*

The third Animall destined heere for sacrifice, is the Goate. The Sheepe aforesayde not more harmelesse, then this harmefull. In which respecte, the Prophet *Ezechiel* in Chapter 34: 17 &c: putteth a difference between the sheep on the one side, and the sturdye Rammes and Goates on the other side, speaking thus; *Also you my Sheepe, thus saith the Lord God, behold I iudge between sheep & sheep be.*

The Goate sacrificed,
propter similitudinem carnis peccatis;
Beda in
Leuit. 1.

between the Rams and the Goats. Seeme:h it a small thing vnto you, to haue eaten vp the good pasture, but ye must treade downe with your feet the residue of your pasture, and to haue drunk of the deep waters, but ye must trouble the residue with your feet? And my sheepe cate that which ye haue troden with your feet, & drink that which ye haue troubled with your feet: &c

Of proude mounting minds be the Goats, and yet no creature more rā-mish stinking thorough the abundance of luxury; besides that Naturiās
note

note his gnawing of trees to bee the death of trees: as *Ezekiel* expoūds them for people iniurious and nociuous; so our Sauour in the Gospell puts them on his left hand, and after that doth feat them with the diuel and his Angels, by reasō of their wickednes. How coms the Goat then, ceremonially to shaddowe out Christ, who is the end of the lawe? Of him it is testified, that he was in all things like vnto vs, *Sin* only excepted: verue true. Neither did the Goat shadow him forth, in

Math. 25.

in respect of any sinne
in him, but for sin vpon
him: So that he mighte
well say, as in Amos.
*Beholde I am pressed vnder
you, as a cart is pressed,
that is full of sheaves.* Not
a cart-load, but a worlds
load of sinne was vpon
him, whereby in our na-
ture he became the Lot-
goat in Levitticus, 16.
while in the other na-
ture hee withdrewe (in
respect of manifestati-
on) vnto *Gnarazel* a
place inhabitable for
sinners. Heere vpon let
me lay down the speech
of an ancient greeke fa-
ther

ther. 7 ypostantia tou des-
pōtou Christou &c, that is
These things carry a type
of the Lord Christe, but so
notwithstanding, as these
two Animalls be not taken
for two persons, but for two
natures. For seeing, that by
one goate, both the morta-
litie and immortality of
Christe the Lorde, could
not bee fully shadowed out,
necessarilie therefore two
were commaunded; that
so the slaine one might
prefigure the passible na-
ture of his flesh, and that
which was set free, might
point out the impassible na-
ture of the godhead: so far
be. By

Theodore.
quæst. 22. in
Leuit. Hesy-
chius also by
the second
goat vnder-
stands the
Diuinity: so
likewise
both the
Master of
Sentences.
3 distinct. 21.

By which Godhead th
manhood being secretly
sustained, and sin (as vp-
on the head) being so ca-
ried away captiue, that it
might neuer be brought
into iudgement against
Israel: the Godhead for
that might very fitly bee
represented by the scape
goat; so well as in *act: 20*
28: God is saide by his
bloud to purchase his
Church.

Sweet Iesus, what dis-
cōfortable burden didst
thou beare for mankind,
that indeed might fully
bee represented by the
goat; who haue not only
the

the sin of others vpon vs
(as negligent maiestrats,
ministers, masters, Pa-
rents, haue the finnes of
their vngouerned & vn-
taught people vpon the:
and the intisers to sinne,
haue the sins of the inti-
sed vpon them) but also
the Goat fitly and fullie
resembled vs for sin also
within vs: so that, neither
outside nor inside is free
from desert of iudgmēt.
O Lorde, how shall wee
stand in thy presence?
Giue vs faith in thee,
wherby thou maist couer
our iniquities, as *Esaus*
garment couered *Iacob*,
wherby

wherby he got the blessing. I beleeue, lord help my vnbeliefe. And howsoever I can neuer purge my selfe, as I may merite the least of thy fauours; yet I beseeche thee giue mee grace to labour the clearing of heart and hand, in way of thankfulness and conformity; that so dying *to* sinne, as thou dyed *for* sin, I may in my conuersation, glorifie the father that is in heauen: Amen. So much for the sacrificial Beasts, first of the heard, secondly of the flocke. Now followeth the burnt offering
of

of Birds.

Section. 16.



The Birdes appointed for Holocaust in this first of *Leuiticus* are first the Turtles, and secondlye the Pigeons. The phrase in the Text, Let thy oblation bee *Of the Turtles, or of young Pigeons*, compared with the sacrifice of purificatiō in *Leu. 12.8.* (where a lamb being offred, then 1 Turtle or Pigeō wold serue: but otherwise, a payre of

Turtles
sacrificed.

of birds) it causeth mee think, that here also is intended, a coople of the one or the other. But to the Turtle first.

Turtle.
Pelargus in
Leuit. 12.

1 The *Turtle* is noted, for her fastnes and faithfulness to her mate, to bee *Fidei coniugalis emblemata*, an Embleme of mariage fidelity. What greater faithfulness can there be, the that wherwith christ hath loued his Church? So dear hath his spoules bin vnto him, as for washing her from the Leaprofie of sin, he hath willingly powred forth his best bloud. The Pelicane

was

was neuer so prodigal of
 her bloud to her little
 ones, as hee of his bloud
 for his little flock. Sweet
 Iesus, the bloud of the
 goat is noted to dissolue
 the Adamant, and shall
 not thy Turtle bloud, cō-
 straine our stony hearts
 to melte with loue? O
 giue vnto vs the hearte
 that *Dauid* had, who in
 the wante of thee in the
 Sacrifices vlc, did breath
 pant, and faine downe-
 wards. The poore Turtle
 respecteth onelye her
 mate, and why shold we
 spirituallly wed our heart
 to any but to thee? It was
 the

Psal. 43.1,
 & 84.2.

the sinne of Israell to go
a whoringe after other
louers (false Gods and
false worships:) sweet Ie-
sus keepe vs vnto thee
in the vnitie of truth and
bonds of peace. To thee
wee gaue out faith in
Baptisme (not to Moses
nor his law: for that way
shall no flesh bee iustifi-
ed in thy sighte) giue vs
therefore allwayes, spe-
cially when satan would
assaile vs with desperati-
on, to looke directly vn-
to thee, who saiest, *Be-
leue and liue*, not *worke
and liue*. By thy Prophet
thou thus saiest, *They say*
if

if a man put away his wife
& shee goe from him, and
become an other mans: shal
hee retorne again unto her?
Shall not this land (for do-
ing so) bee polluted? But
thou (speaking to the
Church) haste played the
Harlot with many louers,
Yet turne againe to mee,
saith the Lord. O Lorde
howe slowe art thou
to wrath, and yet art
a ialous God ouer
thy people: when thou
sente Moses into AE-
gypte, for fetching out
thy churche; loe (as Eze-
kiel thy seruante testifi-
eth chap. 20,) they were

L

all

Cantic. 6. 8.

all generally wedded to
the Idolls of Egypt, ha-
uing in Euery groue hea-
ped vp abundance of
Louers: yet (so greate is
thy Turtle-loue, vnto
thy Dove, thats but one)
that thou bid them cast
away their Idolls, and so
returne vnto thee. But,
ô egregious sin, they de-
nied so to doe. Yet, for
thy names sake, thou
wouldst not destroy the
but still wooed them vn-
to thee, and so finally
brought them in the pas-
call supper, vnto thine
owne Table. Lord giue
vs grace, by the confide-
ration

ration of thy infinite & endlesse loue, to bee more faithfull and faste vnto thee, and ready in all distresses, firmly to belecue, that thou which hast begonn anie good in vs, will for thine own glorie, make the same in due time perfect.

2. For the pigeons, or howse-doues, they bee noted (& daily experience teacheth it) that they do *gregatim volitare* naturally desire to fly by flocks. The prophet Isaiah, foreseeing in faith the great nōber of Gen=

Pigeon.

Isa. 60. 8.

L 2

tiles

tiles that shold be gathered to the Church by the comming of Christ, hee speakes of it by way of admiration, thus: *who are these that flye like a clowde, and as the Doves vnto their windowes.* The multitude of them are compared to a cloud (as bee all the faithfull in Hebr. 11. tearmed in Hebr: 12 1, a Clowd of witnesses) & their comming vnto the church is by flocks, as doves to their culuer howse, and as thousands rowled in together, at Saint Peters Sermons, Christs doue
is

is but one, as shee is
considered a bodye to
him, her Head; but the
members of that on ca-
tholique body, be many
We are inioyned in, S.
Mathew the 10. Ch. to
be innocent or simple as
Doves. Of innocency
and simplicitie, I haue
spoken in the sheep, nor
need I heer to inculcate
that. Naturians haue no-
ted that they be void of
gall, teaching vs to bee
void of bitterness: but sure
I am, that howsoever
they lack a bag of gal: yet
there is that matter in
thē, howsoever sparsed,
as may

may appeare by their
prettie kind of pettish-
nes. Arguing that how-
soeuer we should not re-
taine a bag of gall in vs
(as Simō Magus did to
the causing of a root of
bitternes to grow vp) yet
we are to retain an holy
anger in vs against sin; ac-
cording to that aduise
of the Apostle vnto the
Ephesians *,bee angry but
sin not.*

These particulars con-
sidered, first in the Field-
Doue, and secondly in
the Home-doue, I think
it good to adde a consi-
deration in common to
them

both: & that is, the form
of their Musick, which is
a mixt note; neither who-
ly glad, nor wholly sad: &
that may teach vs, that
our note in this worlde
is neither to exist wholly
of gladnes (for then wee
should soon forget God
and our selues), nor yet
to rest wholly in Sadnes
(for then we should soon
fall into desperation) but
as to be glad in the Lord
who worketh all for our
good, remembbring vs as
he remembred Peter, whē
we with Peter forget our
selues: so again to be sad
in respect of our spiritual
lacks

psal. v. 2.
the worde
Hagah ex-
pounded.

lacks towards him, that
loues vs so dearly. Such
a doue was Dauid tho-
rough the book of psalms
as may appear by his sor-
rowful gladnes (the one
meeting other) expressed
wonderful often. Hezeki-
ah was such a doue mour-
ning towards the wall, &
yet not emptied of faith,
whereby he reioyced in
the liuing lord. The holy
ghoste in the 1 Psal. tea-
ching who is blessed, (1
negatiuely, *He* that doth
not this; the affirmatiue-
ly, but he that doth this)
he in the latter place
saith of the blessed-man
that his *delite is in the law*

of the Lord, & in his lawe
HAGAH *he doth meditate*
day and night. The worde
Hagah is turned *meditate*
 in respect of matter ther
 pressed, as also for that
 our language wil hardly
 in a word expres it fitly:
 but otherwise (which is
 Expositours office to de
 clare) it signifies *Gemere*
ut colūba to sigh it out as
 a doue. Which wel tea
 cheth, that spiritual chea
 wing the cud, or medita
 tiō vpō the lords word,
 it begetteth sorrow whil
 we look vpō the law: but
 looking on the gospel,
 we see occasiō of reioy
 cemēt. Now, least sorrow

Hagah is
 so expoun
 ded in Isa
 38, 14.

should cause vs despair.
or the ioye cause vs pre-
sume aboue that wee
should; while in our me-
ditation we cast one eye
on the law, we are to cast
the other on the glad ti-
dings of Iesus. The first
will beget and continue
in vs, a reuerend awe of
God and his iudgemēt:
and the other will beget
and continue in vs an
holy reioycement. God
hath ioyned this sad-
gladnesse & glad-sadnes
together: and none but
such as would be accu-
sed, will in this world go
about to put them asun-
der

der. And so much of the
Birds.

Section, 17.



Or an end to
the whole :
first, why did
God in-
commend so many sortes of
sacrifice to the church?
Principally for these re=
spects: once to lead peo-
ple (as by the *Eye* and
hand) to the manifolde
sinnes they run into: that
hauiing the *Sight* & *Sense*
of them, they might bee
forced to fly from them-
selues and any their best
works,

works, to the one onely sufficient sacrifice, christ Iesus crucified. As also, by the variety of commendable qualities in the sacrifices, to consider the superexcellent matchles graces in Iesus, whereto euery Christiā member, shoulde strue to conform it selfe: for that is a conformity of conformities, aliened from the world.

2. Secondly, it may then bee demaunded, wherefore these sacrifices were not continued, though not to signifie Christ to come, yet to signifie the same

same things in Christ
passed? I answer: one
mayn reason why god so
abolished them, might
be for the good of Israel
euen for their readyer
comming to Christ. For
if now after the abolish-
ment, they are ready to
follow them with daun-
gerous stumblings, how
then wold they haue ru-
shed vppon them, if so
they still had stood in
their way. A fore-reseme-
blance hereof, might be
that burial of *Moses* by *Je-*
hona's in an vnknowne
place; that so with more
readinesse they might
follow

Deut. the
last chapter.

Heb. 4. 8.

followe *Ioshua* (or Iesus) his successeur (for both the name be one: the first Hebrew, the second Greek, in English Saviour) who had they known his sepulchre, no doubt, they would not onelye haue idolatrized before it, as the Romanists doe vpon slenderer respects, but also had bin likely to haue builded some habitations nere to him, and haue put *Ioshuah* to haue iourneyed to Canaan alone: Because they shold not rest on *Moses*, but follow *Ioshuah*, the Lord conueyd his body away,
not

notwithstanding that Satan (as Saint *Iude* noteth) stroue for the contrary. And euen so likewise, he hath remoued the bodie of Moses his ceremonies, to the end that they and all, may more readily repaire to Iesus. For Iesus & not Moses must bring the people vnto heauens *Rest*, better then Canaan the figure: Secondly, the comming of Christ Iesus, was the great grace of this world and therefore proportionably to bee exhibited with fewer ceremonies and lesse chargeable. In
which

which respect, Baptisme came in place of all washings and purifications by water and bloud: and the Lords supper substituting the meat offrings, drinke offrings and the fleshofferings accompanying the same. Both these ceremonies right easie, and effectually and familiarly pointing out all the former excellencies in Iesus, the end of all ceremonies,

3. Againe it may bee demanded, touching the Fathers before Christes appearance, and vs after his appearance, whether
in

in their & our ceremonies, Christ be receiued in one and the same mā=ner of them and vs. I an=swer, they sawe him to come by faith, and we by faith see that he is passed by. Their faith did not re=ceiue him carnallye, nor doth ours: they beleiued that so verily as their bodies were partakers of the sacramental signs, so their souls shold partake of christ & his graces signified therby: if any shold haue taught an Israelit or Iew, that after the Priest had consecrated in the meat offering, meale, oyle, &c: as after his cōsecratio

of the victimaes, that all these beasts, birds, meal, oyle, eares of corn, frankincense, wine, that all or anye of them had bin turned into the Real carnal nature of Messiah and that so they had eaten Christ fleshly, doubtlesse they would haue stoned such a one to death, as teaching but a Bellygod and a Beastlye Christ. But the Romanistes (the vpholders of the winegod & breaden God) they will say, that howsoeuer the auncient church did not in theyr oblations receiue the
very

verye flesh and bloud of
Christ (for as then hee
had not put our nature
vppon him, howsoeuer
som say, he did in certain
appearances, *sed mihi qui
dem opinio dura*) yet the
greater Grace exhibited
vnto the new Church,
dooth necessarily bring
such reall eating of him,
with it. I answer, the
grace is more excellēt &
diuine to feed on him by
faith, thē to eate him re-
ally with teethe. And if
the Church in any age,
shold haue eaten Christ
so grossly, thē it doubtles
had bin commended, to
the

Hebr. 9. 10.

the ancient church, who in her nōage was informed (as the apostl speketh) with *carnal rites*. Besides, how coms it about then, that they dare not saye, that the water in baptim is also turned into his reall blood, for cleansing of our soules? Besides, if *Iudas Iscariot* & vnbelieuers do eat Christs very flesh in the Sacramēt (for so they teach, & sure their teeth are as able as others) how coms it they cā be dāned; except these Idolaters will blasphemously also say, that some of Christs real nature & holy body is also dam-

ned with them. *Prohne-*
fandum scelus, their doc-
trine is like their vaulte
gunpowder praetises, &
their giuing the sacra-
mēt for obliging people
vnto massacres, & trea-
sons matchlesse, argues
them bolder in euil, then
the Diuell himselfe vn-
masked durst be. If they
shall say (and what dare
they not say) that the an-
ciēt christiā doctors wer
of their mind : I answer:
tis fouly vntrue: shew me
that euer so much as
once any of them bound
any person by the sacra-
ments receiuing, to at-
tempt any murther : If they

they say ,they were of
their mind touching the
reall eating of Christes
flesh in the newe testa-
ment. I answer: first it fol-
loweth not that wee
shold belecue any thing
which any of them shall
teach opposit vnto scrip-
ture: for the Apostle
commands vs in such a
case, to hold an angell
accursed. Secondly, it
appeareth flat otherwise
as many our learned mē
haue proued; which
rests vpon them neuer
to be truely answered.
A few such testimonies
I will adde.

Ire.

Irenaeus in l. 4 c. 34)

*Eucharistia constat ex du-
abus rebus, Terrena & cae-
lesti,*

*Tertul. l. 4 contra Mar-
cion.) Acceptum & distri-
buitum discipulis, corpus
suum illud fecit, hec est cor-
pus meum dicendo, hec est,
figura corporis mei.*

*Euseb. demonstr. euang.
l. 1. c. 10) Mirabilem quan-
dam victimam, sacrificium
que eximium patri suo ope-
ratus pro nostra omnium
salute, obtulit, eiusque rei
memoriam, ut nos ipsi
Deo pro sacrificio offere-
mus, instituit.*

*Ambros. in Luke, 24,
Non*

*Non enim corporali tactu
Christum, sed fide tangi-
mus.*

*Chrysostom in Psal:
22: Istam mensam præpa-
rauit, ut quotidie similitu-
dinem Corporis & sangui-
nis Christi, panem & vi-
rum secundum Ordinem
Melchisedech nobis osten-
deret in sacramento.*

*Procopius Gazæus in
cap: 49 Genes.) Dedit cor-
poris (ui imaginem vel ef-
figiem aut typum discipu-
lis, haud amplius admit-
tens cruenta legis sacrifi-
cia:*

*Macarius in homil: 27
offertur in Ecclesia Panis
&*

& vinum Anti:typon car-
nis eius & sanguinis.

Augustini illud triuiale
Si sacramenta earum re-
rum quarum sacramenta
sunt, similitudinem non ha-
berent, sacramenta non es-
sent: ut in Baptismo; sicut
aqua exterius mundat,
ita Christus lauacro aque
in verbo mundat ecclesi-
am

In Eucharistia, sicut panis
materialis alit, susten-
tat, confirmat, ita Corpus
Christi est alimentum spi-
rituale, noni seu interni ho-
minis.

M

Bar=

Barnard ad fratres de Monte, de vita solit.) Rem. sacramenti nemo percipit nisi dignus & idoneus. Sacramentum sine re sacramenti mors est. Res etiam sacramenti, etiam præter sacramentum, sumenti vita eterna est. With infinite the like. And indeede, the Patriarchs, and we should not be saued by on and the same faith (but they by one faith and wee by another) if wee shoulde bee saued alone by eating his reall-flesh, and they without. The Auncientes many times extolled

led The thing signified to
hie, as they almoste for-
got the Signe: but that
was not, for that they
held the Sign to be tur-
ned into the thing signi-
fied; but because they la-
boured to bring their
hearers from sticking su-
perstitiously in the sign,
vnto the grace signified
thereby; yea, exhibited
therewith vnto the faith-
full communicant. But
leaving the Romanists
to their Gods of bread,
their gods of wine, and
their Gods and goddes-
ses of wood, stone, gold,
siluer, tin, lead, wax: let

Aug. in Io-
han. tract. 26
In signis di-
uerſa ſunt,
ſed in re
que ſignifi-
catur, paria
ſunt.

vs hold that poſition of
Auguſtin, who ſpeaking
of the old & new Sacra-
ments, ſaith, *They be diuers
in their ſignes, but in the
thing ſignified they be alike.*

4. A fourth queſtion
may be this: whither all
ſuch as inioyne and vn-
dergoe any externall ce-
remonies (ſpecially, *ſig-
nificatiue*) as in the Bible,
be not of God directely
and expreſſly enioyned;
whither all ſuch people
commaunding bee not
limmes of Antichriſt,
and the vndergoers
bearers of the badge of
Antichriſt? I anſwer. An-
ti.

richristianisme consistes
not in things commaded
besides expresse scripture (for
then the festiuals appoin-
ted by *Mordcai & Indas*
Maccabians, the rearing
vp of Synagogues & sy-
nagogicall orders, the
rearing vp of schooles of
prophecie with their or-
ders, the rough garment
of the vn-Leuitical pro-
phets, with many things
in the temple not expres-
ly commanded, shold be
Antichristiā) but the cō-
manding & vndergoing
of things opposite or a-
gainst the scripture. The
cōusel the apost. gaue the
Corinths

Corinths in chap. 7. hee
saith of it, that he had it
not commaunded from
the Lord; and therefore
besides scripture, but
not against Scripture:
for had it beene against
the lordes worde, it had
been but the counsaile of
Satan. To command a
nie order, ceremony or
acte againste the scrip-
ture, is meere deuellry:
And to haue any cere-
mony in the Church,
though not against scrip-
ture, yet, absolutely
dumbe and vnsignifica-
tiue, is so farre from be-
ing the better, as it is ra-
ther

ther ridiculous and fanatique. God teacheth vs by the heauens, by the earth, by the seas and their continents, and makes them all significatures of spirituall things, and shal church=ceremonies bee a'together dumb? There is a difference betweene a *Signe exhibitive* (for that belongs properly to a sacramente) and a *Signe representatiue*, which is in cōmon to all creatures. And if al creatures & ordināces without the church cō speak significantly, let not any thing

Caluin. in
Institur. lib.
4. cap. 10.
sect 24. Also
on 1. cor. 11
he saith, sci-
mus ualeat
que eccl. sit
Liberam
esse Politi-
cā formā in-
stituere sibi
aptā & u-
tilem, quia
Dominus
NIHIL
CERTI.
præscripse-
rit.

thing within the church
be dōmb. Of sōūder iudg
mēt was reuerēd Calvin
who in his institutions
writes thus; The māner
in ceremonies respects
3 things, 1 in the number
a fewnes: 2: in obseruatiō
caſines: 3: & in their ſig-
nification, worthines: as
for Antichristianisme, it
properly in S. Paul, & S.
Iohns ſenſe, conſiſteth
not (which to few haue
marked) either in an An-
ti:theſis or oppoſition vn-
to christs external order
or yet in an oppoſition
to the Iudicial or moral
law. Euē ſuch oppoſitiōs
are

are hainus & wicked, but do not therefore cōclude Antichristianism; al euil euen in the members of christ, is condēnable, but they not therefore Antichristiā, nor it antichristianisme. Antichristianity in the newe testaments sence, is an opposition to the newe covenant of Grace, called of the apostle *another gospel*: that is, glad tydings in som other then in christ. And such were they that went out, wherof S. Iohn speaketh, seeking iustification by another meanes then christ, as by the obseruatiō of the moral law

Galat, 1. 6.
7.

2. Theff. 3. 4.

or the law of Ceremonies, or the like. This is not held (and it is easie to be held, Antichrist being *Antikeimnos*, the layer of an opposite foundation) it quasheth to ground all our fanatique spirites, that make any thing in our church, yea, all our Church it selfe to bee Antichristian, because of some morall wants, or somewhat otherwise, euill onely in theyr fancie. I woulde they would once smite their hand on their thigh and saye, *what haue I done*. But for pressing
this

this one pointe some
yeares passed, I haue
therefore beene pricked
in the eyes euer since:
therefore to God I leaue
such, saying, *Heauenly Fa-
ther forgive them, for they
know not what they doe:*
& for thy Sons sake suf-
fer not thy people to be
longer captiued of them.
5. The last question may
be this, when shal cere-
monies altogether end? I
answer: whe the world is
consumed, & the heauens
& earth *analysed*: or more
plainly, ceremonies shal
cease, when *Faith ceaseth*.
Faith ceaseth, when wee
haue

haue fully got the thing
we faithed or beleueed:
for ceremonies bee but
as a waggon for conuay-
ing faith to his iournies
end. Faith beeing the
apprehension of things
vnseene (for I speake of
the most excellent kind
of faith) when once they
and wee come togither
into full possession (and
that is not , till wee at-
taine heauens glory)
then Faith stinteth . Be-
ing come to the period
or ful point, it can reach
no further, nor hope
that held the thing bele-
ued and hoped for And
in

in this respect it is, that
Charitie in the 1. Cor.
13 .is preferred before
hope & faith: they then
ceasing, but loue tow-
ards god and our fellow
members, continuing
for ever. And for such
continuāce eternall, it is
also, that God (neuer cal-
led by name of faith, or
Hope) is called of saint
Iohn by the name of
Loue or Charitie.
O God of Abrahā, Isaac
& Iaakob, a god of the li-
uing, that liue vnto thee
eternally: but more speci-
ally ô thou the father of
our Lord Iesus Christ,
whom

whome in respect of
Adams fall, thou didst
appoint to be anew and
a liuing way for iusti-
fication and saluation,
vnto all such as shoulde
come vnto thee by him.
Heauenly father, wee
haue broken thy Lawe
actuaily in our selues, so
well as originally in our
fore-parents, and there-
fore haue deserued, that
all the curses of the Law
should fall vppon vs: so
far bee wee from beeing
able to bee iustified by
doing the workes of the
Law; And therefore fly-
ing from all hope of
health

health by that old Law,
Do and live, we come vn-
to thee by the newe and
liuing way, *Belieue and
live eternally*. We belieue
ô Lord helpe our vnbe-
liefe. Increase our faith
for apprehension of all
the promises, sealed vpp
in Christ with Yea and
Amen: for they be all
true, and hee the waye,
trueth, and life. Keepe
vs in this wildernesse-
worlde, with our backes
vpon slauiſh ſinful AE-
gypt, wherein too long
we ſerued ſathan worſe
then *Pharaoh*: and giue
vs to keepe our face ſtil
towards

towardec heauens Rest
(better the Canaas rest)
vntil we attain that new
land wherein shall dwell
only righteousnes. And
in falling in this worlde
(vouchsafe as thou didst
to *Moses*) to giue vs
sight from aboue, for
discerning seuerall lots
and inheritaunces in
that rest: for if there were
not seuerall mansions
(ô Father) in thy house,
thy Sonne would other-
wise haue tolde vs, but
loe hee is gone before
to prepare a place for
his people. Giue vs
grace to see; and in see-
ing

ing, giue vs to exulte in thee, with care of becoming more con-
formeable vnto thee. To that end, blesse the
Ministrie of thy Sonnes Gospell vnto vs, that
so his loue may con-
strayne vs to loue the
dooing of all his com-
maundementes. Blesse
Gouernours and Go-
uerned, High and lowe,
ritche and poore, with
a diuine care to doe, nor
onelye the holyc and
righteous duties that ap-
pertaine to them as they
be christians, but also, as
they be christiãs of such
and

and such places ; that
so thy name may bee
more generally honored
amongest vs ; and in
thy saving mercies seal-
led vp in Christe Iesus,
this greivous pestilence
maye bee farre remoo-
ued from vs. Heare vs
for the sake of thy sonne
our sole Sauour, whom
in worde and sacra-
mentes thou hast exhi-
bited mercifullye vn-
to vs. To whome, with
thee and the blessed spi-
rit, three distinct per-
sons, but one true and
euerliuing GOD, bee
all kingdome, power
and

and glorye ascribed,
both by Angells
and men, this
time and for
euer :
Amen.



Faults escaped.

Page. 1. line. 10. min, reade
mind. pag 3. lin. 6. sheh, read
ishch. page. 7. line. 16. Noah
the, read *Noah* through the
floud, the &c. page 14. lin 1.
vah read *vaf*. pag. 15. line 9,
Euangel, read Euangels, pa-
24. lin. 1. & fourth, read and
fist. pag. 34. lin. 19. a, read as
page. 70. line. 11. god, reade
good. pag. 93. lin. 9. waits,
read waights, pag. 133. line
20. *Ma*, read *Mahevv*, pag.
136. lin. 15. ar, read far. pag.
144. lin. 10. not suf, read not
only a suff, pag. 169. lin. 14.
meetnes, read meeknes. pag.
171. lin. 14. liue, reade line.
pag. 178. line 1. meri reade
merit. pag. 189, line 9. vs
read as.

rade
cad
oah
the
n 1.
e 9,
pa-
and
d as
ade
its,
ine
ag.
ag.
not
14.
ag.
ne,
de
vs